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OF

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WITH

CHAPTERS ON BELLS AND THE NORTHANTS BELL FOUNDERS.

BY THOMAS NORTH, F.S.A.,

HONORARY MEMBER AND HONORARY SECRETARY OF THE LEICESTERSHIRE ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY.

WITH ILLUSTRATIONS.

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PREFACE.

"THE CHURCH BELLS OF LEICESTERSHIRE" though forming a volume complete in itself, was, as I intimated in a note to the Preface, only a portion of that Account of the Campanology of the Diocese of Peterborough which I then was, and am still, wishful to complete.

The kind and indulgent reception given to that book has encouraged me to persevere in my design: hence the issue of the present volume, which, whilst it is, like its predecessor, complete in itself, forms the second and larger portion of the whole Work.

The necessity for this form of publication will, I hope, be a sufficient apology for the reprinting of certain portions of introductory and explanatory matter: this apology is, however, I trust, rendered the less necessary by the addition of much information and illustration which did not appear in the former volume.

My thanks are tendered to the Architectural Society of the Archdeaconries of Northampton and Oakham for a complimentary grant from its funds of the cost of several engravings. They are also due to the many kind friends

who have aided me in a variety of ways in the collecting of material for the following Work. Especially are they tendered to John Robert Daniel-Tyssen, Esq., F.S.A., to the Rev. H. T. Ellacombe, F.S.A., and to Llewellyn Jewitt, Esq., F.S.A., for the loan of several woodcuts, to the Rev. W. G. Dimock Fletcher, for help rendered in the Bodleian Library, Oxford, and to the following ladies and gentlemen without whose efficient and valuable co-operation, by procuring rubbings or casts from bells in the parishes placed against their names, this Work would not have been undertaken, and could not have been completed.

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Loyd, Rev. Lewis H. .. .. .. Abington, Brafield-on-the-Green, Horton, Houghton Great, Northampton S. Edmund, Piddington.

MacDonnell, Rev. J. C. .. .. Walgrave.
Macphail, Rev. E. St. M. .. .. .. Plumpton.
Marriott, Miss F. S. .. .. .. Clipstone, Oxendon Magna, Sibbertoft.
Marsham, Hon. and Rev. J. .. .. Barton Seagrave.
Minchin, Rev. H. H. .. .. .. Woodford Halse.
Morton, Rev. D. .. .. Harleston.

Neely, A. C., Esq. .. .. .. Alderton, Ashton, Blisworth, Cosgrove, Courteenhall, Grafton Regis, Passenham, Paulerspury, Potterspury, Roade.
Newman, Rev. F. B. .. .. .. Burton Latimer.
Noble, Rev. W. .. .. .. Newbottle.

Oakley, Rev. G. J. J. .. .. .. Hargrave.
Onn, Mr. W. T. .. .. .. Moulton.
Owen, Rev. T. M. N. .. .. .. Arthingworth, Brampton Church, Brigstock, Broughton, Dallington, Desborough, Draughton, Duston, Geddington, Grafton Underwood, Haddon East, Harpole, Harrington, Holcot, Kelmarsh, Kettering, Loddington, Luddington, Maidwell, Naseby, Old, Orton, Overstone, Pitsford, Pytchley, Ravensthorpe, Rushton, Scaldwell, Sywell, Tichmarsh, Upton, Weekley.

Paul, Rev. G. W. .. .. .. Finedon.
Percival, Mr. W. .. .. Irchester, Wollaston.
Phillips, Rev. J. .. .. .. Weston Favel.
Pizey, Rev. J. F. .. .. Bozeat.
Ponsonby, Rev. F. J. .. .. .. Brington.
Poole, Rev. G. A. .. .. Welford.
Porter, Captain .. .. .. Raunds.

Richards, Rev. T.	Hardwycke.
Rogers, Mr. John	Thrapstone.
Rudge, Rev. W.	Chelveston.
Scott, Rev. T.	Wappenham.
Sells, Rev. A.	Aynhoe, Blakesley, Bradden, Croughton, Helmdon, Hinton-in-the-Hedges, Lois-Weedon, Marston S. Lawrence, Radston, Silverstone, Syresham, Towcester, Warkworth, Whitfield, Whittlebury.
Sharp, Samuel, Esq.	Harrowden Great, Harrowden Little.
Skeels, Rev. S. C.	Abthorpe.
Skipwith, Rev. R.	Whilton.
Smith, Rev. J. T. H.	Kislingbury.
Smith, Rev. Canon	Brampton Ash.
Smyth, Rev. C.	Houghton Little.
Snowden, Rev. H. C. V.	Edgcott, Thorpe Mandeville.
Spencer, Rev. W. S.	Everdon.
Stobart, Rev. H.	Warkton.
Sweeting, Rev. W. D.	Clapton, Marholm, Northborough, Paston, Rushden.
Tapp, Rev. W. E.	Maidford.
Taylor, Rev. W. A.	Lichborough.
Taylor, Rev. W.	Newton Bromswold.
Thicknesse, Ven. Archdeacon	Brackley, Croughton, Marston S. Lawrence, Middleton, Thenford.
Thompson, Mr. C. J.	Aston-le-Walls, Byfield, Charwelton, Chipping Warden, Eydon, Preston Capes.
Thompson, Rev. H. J.	Dodford.
Thornton, Edward, Esq.	Brockhall.
Tilley, Rev. H. T.	Cold Ashby.
Tom, Rev. E. N.	Northampton, S. Peter.
Turner, Rev. V. C.	Newton-in-the-Willows, Oakley Little.
Urquhart, Rev. E. W.	King's Sutton.
Vyse, Rev. G. S. H.	Boughton.
Walker, Rev. J.	Billing Great.

Ward, Rev. H.	Addington Great, Addington Little, Aldwincle All Saints, Aldwincle S. Peter, Barnwell S. Andrew, Cranford S. Andrew, Cranford S. John, Denford, Islip, Lowick, Ringstead, Slipton, Stanwick, Sudborough, Twywell, Wadenhoe, Woodford.
Wilson, Rev. W.	Desborough.
Wilson, Rev. A. W.	Farndon East.
Winter, Rev. A. H.	Weedon Bec.
Wise, Mr. J. B.	Potterspury.
Worsley, Rev. E.	Evenley.
Yate, Rev. C. A.	Long Buckby.

*** In order to complete my account of the Campanology of the Diocese of Peterborough, I hope shortly to send to the press a similar description of The Church Bells of the County of Rutland.

T. N.

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CHURCH BELLS.

IN the oldest existing writings—those of Moses—we find mention of the bells which were ordered to be placed upon the hem of the ephod of the High Priest;* and which, we are told by the son of Sirach,† made a noise which might be heard in the temple, when he went in, and when he came out of the holy place.‡ Bells were even then no novelty, for they had long been in use in Egypt, small bells being found in very early mummies at Thebes. They were used as appendages to their royal robes, by the ancient Persians. Mr. Layard mentions the discovery, in the palace of Nimroud, of about eighty small bells of bronze with iron tongues,§ shewing that they must have been common in Assyria. The ancient Etruscans used them in a variety of ways. The Greeks and the Romans used them not only to

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* *Exod.* xxviii. 33.

† *Ecclus.* xlv. 9.

‡ According to Justyn Martyr these bells (twelve in number) which tinkled on the garments of the High Priest, were a symbol that the sound of the Apostles was to go forth into all lands. Vide *Blunt's Church in the First Three Centuries*, p. 131.

§ *Discoveries at Nineveh*, &c. Second Series, p. 177.

call people to the baths and to the markets, but in a great many ways, public and private. Bells are plentiful in Northern and Central Asia, where they have, apparently, been familiar objects from time immemorial. They appear to have been used in very early times in Hindoo temples, and now, high up the Himalayas, in temples and on prayer wheels, the small musical bell is still heard. The Chinese have bells, and probably had them long ages ago. They are found, as of ancient use, on the African continent, and on the other side of the Atlantic; indeed the use of bells or their substitutes may safely be said to be "coeval with the earliest periods of which we have detailed records, and coextensive with every race into which the human family has branched out."* Most, if not all, of these, however, were comparatively so small and insignificant that they have been more properly described as "metallic rattles" rather than as bells.

Leaving these precursors of the Church Bell, and referring all who are interested in pursuing their history further to the researches of the many competent writers on the subject, I offer by way of introduction to the pages which follow, a few remarks upon the Bell as used in the Christian Church. In doing so I have little to add to the few historical facts which have become the common property of all writers on this branch of archæology. I

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* See a learned and valuable paper:— "*The History and Antiquities of Bells, and their connection with Mythology and Ethnology,*" by the late Rev. Abner W. Brown. *Ass. Arch. Socs, Reports and Papers*, vol. 4 (1858).

should have hesitated to reproduce some of these here if the following pages were only intended for the reading of campanists, and as a chapter in the history of the Church Bells of this country. This Work may, however, fall into the hands of some who may wish for a sketch of the origin of those musical ornaments of our churches which they so often hear, but so seldom see. I trust therefore to be pardoned for treading in the footsteps of several learned predecessors, and for availing myself, occasionally, of their researches.

The early Christians, in consequence of the persecutions to which, from time to time, they were exposed, would be very unlikely to use any noisy summons to their meetings for prayer and praise. So soon as they were able to meet publicly, without fear, they used, in some places, trumpets, like the Jews of old.* S. Ephrem (*circa* 370) further mentions the *Signum*—a clapper or tablet—as the call then used to Holy Communion.†

Bells do not appear to have been introduced into the Christian Church until the fifth century. The earliest Christian writer who refers to them is thought to be Saint Jerome, who in the *Regula Monachorum* (*circa* 422) mentions their use as a call to matins, &c.‡ Paulinus, bishop of

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* Bingham's *Antiq.*, Bk. viii., c. 7. Tin Trumpets preserved at Willoughton and Thorney are said to have been used to call the congregation together. Walcott's *Sac. Arch.*, p. 70.

† *Parænesi* xliii. The Rev. Mackenzie E. C. Walcott, F.S.A., to whom I am indebted for this reference, so interprets the "sign."

‡ Quoted by *Rocca, De Campanis.* Opera. Romæ, 1719. Vol. i. p. 156.

Nola, in Campania (A.D. 400), has been generally credited with their invention,* but inasmuch as there is extant an epistle from him to Severus, in which he minutely describes his church, but makes no mention of either tower or bells, we must consider he was ignorant, at least at that time, of their use.† From this tradition, however, we have the mediæval Latin name, *Nola*, for a small hand-bell, and *Campana* for the larger bell hanging in the church tower or turret. Church Bells are also called *Signa* in mediæval documents.

It is not proposed—as being foreign to this work—to attempt a description of the *Nola* or *Tintinnabulum*, as the early portable hand-bell was called. Several of these, of great antiquity, are still extant in Ireland, North Wales, and Scotland. Some of them are very elaborately ornamented, and are accompanied by covers of exquisite workmanship. They are frequently formed of a sheet of metal hammered into shape, and rivetted at the side. There does not appear to be any clue as to the precise original use of these curious bells, which in many instances were, until recently, held in high reverence, and even in superstitious dread, by the ignorant peasantry. Some antiquaries think they are relics of the early founders of Christianity in these Islands, and have been, as such, carefully preserved in

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* Dupin's *Eccl. Hist. Ninth Cent.*, p. 166.

† *The Bell*, by Rev. Alfred Gatty, p. 13. The Rev. H. T. Ellacombe in his *Bells of the Church*, p. 338, gives an engraving of an ancient bell "supposed to have been invented or adopted by Paulinus, *circa* 420, for church purposes."

Religious Houses founded at the time by the saints themselves.*

Pope Sabinian (A.D. 604) having ordered the hours to be sounded on the bells,† is thought by others to have introduced the use of the *Campanæ* or *Signa*, as the large bells were called, into churches. He, however, more probably found bells in partial use, and recognizing their beauty and value, encouraged their general adoption, as it is soon after his time that we read of their use in this country. They are mentioned in the *Ordo Romanus* about this date, as being used to announce Tierce, Mass, and Processions, and

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* A very full and profusely illustrated account of these bells will be found in *The Bells of the Church*, a *Tome* lately put forth by my venerable friend The Rev. H. T. Ellacombe, F.S.A. In the year 1833 Dr. Petrie read before the Royal Irish Academy an Essay on the Ancient Consecrated Bells, of Ireland. This Essay has never been published. He says "many passages from our ancient records prove that bells, as well as crosiers, book-covers of metal, chalices, and other religious utensils, were extensively manufactured in Ireland in the fifth and sixth centuries; and we find in the lives of S. Patrick, preserved in the Book of Armagh, that he is described as introducing bells through the country . . . . The use of bells for the service of the Church, from the time of S. Patrick and his followers down, can be abundantly proved by our ancient histories. And in after times the consecrated bells of the early saints were applied to various superstitious practices. This he shows from the lives of the saints, ancient historical poems, annals, and other records. These bells, enshrined in costly cases of elaborate workmanship, were preserved in the churches to which they originally belonged, and many of them are still remaining in the country . . . . All these bells were of a quadrangular form and varying in height from four to fifteen inches. Owing to the slow progress of antiquarian investigation in Ireland, it is a remarkable fact that up to the time of the reading of this paper, few descriptions of any ancient bells found in this country had been given . . . . Petrie adds that he had seen not less than thirty of these ancient bells themselves, and knew of the existence of as many more." Stokes' *Life of George Petrie, LL.D.*, pp. 277-280.

† Walcott's *Sac. Arch*, p. 96..

S. Owen in the life of S. Eloy (*circa* 650) speaks of the *Campana.**

Legend tells of S. Columba hearing the midnight bell which called the brethren to matins in his church in Iona, and of his hurrying thither with feeble steps, and there dying before the altar, on June the 9th, A.D. 597. It is, however, nearly a century later before we meet with an authentic record of the church bell as being in use in this country. Bede mentions the existence of a bell at Streanæshalch (Whitby) in the year 680, which was used to awake, and to call the nuns to prayer.† The second excerption of Egbert, issued about the year 750, commands every priest, at the proper hours, to sound the bells of his church, and then to go through the sacred offices of God. In the tenth century we trace the existence of bells in one of the illuminations in S. Æthelwold's *Benedictional*, a gorgeous manuscript, certainly executed before the close of that century: an open campanile appears in which are suspended four bells.‡

The building of churches, and the founding of bells, were much encouraged at that time by a decree which provided that a Thane's rank might be obtained by a Saxon churl or franklin if he were rich enough to possess about five hundred acres of land, and had a church with a bell tower on his estate.§ About that time too, if we may trust Ingulph, we

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* Walcott's *Sac. Arch.*, p. 66.

† *Eccl. Hist.*, Book iv., c. xxiv. (Gidley's Translation).

‡ *Archæologia*, xxiv., plate 32.

§ Churton's *Early English Church*, p. 230.

find a ring of bells at Croyland Abbey. Turketil, who was made abbot of that House about 946, had "one very large bell" cast, called Guthlac; to that one bell his successor, Egelric the elder (who died in 984) added six more—two large ones, which he called Bartholomew and Bettelm, two of medium size, which he named Turketil and Tatwin, and two small ones to which he gave the names of Pega and Bega. The chronicler adds, that when all these seven bells were rung "an exquisite harmony was produced thereby, nor was there such a peal of bells in those days in all England."* From this we may infer that single bells, if not rings, were then well known in this country. Neither were the abbots of Croyland the only ecclesiastics of that period whose names are handed down to us as founders of bells. S. Dunstan, "the chief of monks," an expert worker in metals, cast a bell, which for many ages after his death hung in Canterbury Cathedral; two bells cast under his direction were at Abingdon, where also were other two the work of its founder S. Æthelwold.† S. Dunstan also drew up Rules for the ringing of the Bells, as did Lanfranc, Archbishop of Canterbury.‡ In the year 1023 Aldred, Archbishop of York, gave to the church of "Blessed Mary ever Virgin," at Southwell, two bells which are said to have been the first of the kind in use in the County of Nottingham.§

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* *Ingulph's Chron.*, Bohn's Ed., p. 107.

† Rock's *Church of our Fathers*, iii., Part 2, p. 57.

‡ See these Rules in *Church Bells of Somerset*, pp. 113 and 114.

§ Ex infor. The Rev. R. H. Whitworth, the author of an interesting paper on *The Documentary History of the Church and Town of Southwell.*

Indeed there is every reason for believing that at the Norman Conquest the art of bellfounding was well understood, and carried to great perfection in this country: the law of Curfew could not have been carried into effect if bells had not then been in general use. The grand old Norman —if not Saxon—towers of our churches (witness Brigstock and Brixworth in Northamptonshire) clearly point to the large and heavy bells which they were built to contain. We find an early reference to Church Bells in the Church of Stoke Dry, Rutland, where on a late Norman column is carved the figure of a man tolling a bell.

The first Englishman who followed bellfounding as a trade at present known by name, is Roger de Ropeforde of Paignton, who, in 1284, was employed to make four bells for the north tower of Exeter Cathedral,* and about the same time Michael de Lichfield, bellfounder, was plying his craft in that city.†

In the thirteenth century we meet with constant mention of bells as of things not in the least extraordinary or rare.

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* Ellacombe's *Bells of Exeter Cathedral*, p. 3. See also *Notes and Queries*, 5th, s. iii., p. 77, for an interesting account of the casting of a bell in the same year (1284). An endorsement on the parchment upon which this account is written shows not only the constituent parts of the bell metal, but also proves the fact that those who could not subscribe to the cost in money, gave in kind:—"Metal for the bell. They answer for 180 pounds of brass received as gifts, as in pots, platters, basons, lavers, kettles, brass mortars, and mill-pots. Also for 425 pounds received from one old bell. Also, for 40 pounds of brass, received by purchase. Also, for 896 pounds of copper received by purchase. Also, for 320 pounds of tin received by purchase.

"Sum 1861 pounds, of which there has been melted in making the new bell 1781 pounds; and there are 81 pounds remaining over."

† Hewitt's *Handbook of Lichfield Cathedral.*

Matthew Paris writes as if, at least, every church of note, possessed one bell or more.* He tells us that Otto the Legate was received with processions, and the music of bells.† That upon the return of Henry the Third, from Gascony, in 1243, when he had come to Winchester, he gave orders that all the bells in the place should resound with joy;‡ and he further tells that in 1250, the Canons of S. Bartholomew, London, received the Archbishop Boniface of Canterbury "amidst the ringing of bells."§ In 1239, Henry the Third directed a bell-turret to be made for the chapel of S. Thomas, in the castle of Winchester;‖ and the same monarch, in 1243, commanded a stone turret to be built in front of the King's chapel at Windsor, in which three or four bells might be hung.¶ He was probably a lover of the sound of church bells, for a few years later—in 1255—he granted an annual payment of 100 shillings a year to the Brethren of "the Gild of Westminster who are appointed to ring the great bells."** In 1273 we hear of the bell of the church of S. Benedict, Cambridge, being used to convene the clerks to extraordinary lectures.††

The earliest mention of the existence of church bells in Northamptonshire that I have met with occurs in this—the thirteenth century. About the year 1232 Ralph de Troubleville and Alice his wife founded a Hospital upon

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* Bohn's Ed., vol. iii. p. 51.
† Vol. i. p. 55.
‡ Vol. i. p. 455.
§ Vol. ii. p. 346.
‖ Turner's *Dom. Arch.*, vol. i. p. 193.
¶ Ibid, p. 259.
** *Bells of the Church*, p. 34.
†† *Church Bells of Cambridgeshire*, p. 3.

their estate at Armston, in the parish of Polebrook, in which they had "liberty of one bell."* In 1294 an acre of land in the parish of Harleston was given to the then Rector, Richard de Hette, from the proceeds of which he was to purchase the necessary ropes for the church bells. The following century also furnishes early evidence of the existence of bells in the same county: the first bell in the present ring at Cold Ashby is dated 1317—a remarkably early dated bell—and in 1390-1 a dispute is recorded as having taken place between the townsmen of Daventry and the monks of the Priory there as to the ringing of the bells belonging to the parish church.† Early in the same century (1306 and 1321) mention is made of church bells in two of the ancient churches of Leicester.‡

In the middle ages, when roads were bad, and locomotion difficult, bells were frequently cast within the precincts of Religious Houses, and in churchyards, the clergy or monks standing round, and reciting prayers and chanting psalms. Southey says:—"The brethren stood round the furnace, ranged in processional order, sang the 150th Psalm, and then after certain prayers, blessed the molten metal, and called upon the Lord to infuse into it His grace, and overshadow it with His power, for the honour of the saint to whom the bell was to be dedicated, and whose name it was to bear."§ An instance of this occurred at S. Albans in the

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* Bridges, vol. ii. p. 418.

† Bridges, vol. i. p. 47.

‡ North's *Church Bells of Leicestershire*, p. 8.

§ *Southey's Doctor*, vol. i. p. 296.

early part of the fourteenth century when the great bell called "Amphibalus" being broken was recast in the hall of the sacristry.* During excavations in the churchyard of Scalford, Leicestershire, some years ago, indications of the former existence of a furnace for the casting of the church bells there were discovered, and a mass of bell-metal was found, which had clearly been in a state of fusion on the spot; and a similar discovery was made about four years ago in the churchyard of Empingham, Rutland. Until quite recently the bellfounders occasionally acted in the same manner. "Great Tom" of Lincoln was cast in the minster yard in 1610;† and the great bell of Canterbury was cast in the cathedral yard in 1762.‡ We also find instances (at Kirkby Malzeard, Yorkshire, and Haddenham, in the Isle of Ely,) where a furnace was erected, and bells recast within the walls of the church itself.§ The founders, too, sometimes itinerated with the implements of their craft to a central spot, where they set up their furnace, and did what business they could with the neighbourhood around. This was done at Winterton, in Lincolnshire, by Daniel Hedderly, of Bawtry, in 1734; and Henry Bagley (formerly of Chacombe, Northamptonshire), then of Witney, Oxon, says, in an advertisement issued in 1732, that he would if desired "cast any Ring or Rings of Bells in the town [to which] they belong."

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* *Church Bells of Somerset*, p 127.

† *Hist. Lincoln* (1816), p. 75.

‡ *Bells and Bellringing*, by Rev. J. T. Fowler, F.S.A.

§ *Bells of the Church*, p. 287. *Notes and Queries*, 5th, s. ii. 147.

It may be well to state here that the composition of bell-metal may be roughly said to be one portion of tin to three of copper. The popular belief that silver entered into the composition of the metal of our ancient bells, and that it is to its presence they are indebted for the beauty and purity of their tone is a great error. It was a custom to cast a few coins into the furnace, but silver in any appreciable quantity would tend to injure and not to improve the tone. Age, no doubt, which changes the colour and roughens the surface of a bell, also improves in some manner—it has been suggested that it is by a very gradual process of oxidation—the character of its tone.

After the bell was cast, and was made ready for its high and airy chamber, it was set apart for its future use by a solemn ceremonial, and by the recitation of an Office which has been variously termed the Blessing, the Consecration, and the Baptism of the Bell. The use of this Office, if not coeval with the introduction of the church bell, is certainly of great antiquity. Mr. L'Estrange, quoting the Abbé Barraud, states, that since the year 800 the Order of the prayers and rites employed in the Benediction of bells has not varied much. "It appears from a Pontifical preserved in the British Museum *(Cottonian MS. Vespasian D.* i. *p.* 127*)* that the service commenced with the recital of the Litany, and that whilst the choir sang the antiphon *Asperges me*, the psalm *Miserere* and psalm 145, with the five following psalms, and the antiphon *In civitate Domini clare sonant*, the bell about to be blessed was washed with holy water, wiped

with a towel, and anointed by the bishop with the holy oil."*

The *De Benedictione Signi vel Campanæ* of the Roman Pontifical enjoins the same ceremonies interspersed with prayers, psalms, and antiphons. The bell washed by the bishop with water, into which salt had been previously cast, was then dried by his attendants with clean linen; the bishop next dipped the thumb of his right hand in the holy oil for the sick, and made the sign of the cross on the top of the bell, he then marked the bell again both with the holy oil for the sick and with chrism, saying the words:—

> "*Sancti + ficetur, et conse + cretur, Domine signum istud: in nomine Pa + tris et Fi + lii, et Spiritûs + Sancti: in honorem Sancti N. Pax tibi.*"

after which the inside of the bell was censed.† The Pontifical of Egbert, Archbishop of York, and other Office books, have similar services.

This Office bore so close a resemblance to that of Holy Baptism, both in the ceremonial used, and in the giving of a name to the bell, as to be frequently considered synonymous with it. That such was the case, even in early times, we gather from the fact that Charlemagne issued, in the year 789, an express injunction against the baptism of bells. Learned liturgical writers of the Roman Church maintain that the baptism of bells was not in ancient times,

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* *Church Bells of Norfolk*, p. 17.

† See a full copy of this service from the Pontifical (Antwerp, 1627) in *Bells of the Church*, p. 83.

and is not now, as used by them, such as confers remission of sins—Southey quaintly observes "the original sin of a bell would be a flaw in the metal, or a defect in the tone, neither of which the priest undertakes to remove"—but the bells are thereby set apart from all secular uses, and blessed or consecrated; and the hope is that (in accordance with the prayers offered) by their sound the powers of demons may be restrained, and the sources of storm, tempest, and contagion, kept away.* Whilst this no doubt is quite true, it must, nevertheless, be evident that the ceremony did frequently, in mediæval times, surpass that of a consecration, and, by an addition of other ceremonies to those enjoined in the Pontificals just quoted, bore so close a resemblance to baptism, as to present, at least to the eyes of the vulgar, a too close and irreverent resemblance to that Holy Sacrament. Le Sueur, an old French writer, shows this to have been the case. He says "that the imposition of the name, the godfathers and godmothers, the aspersion with holy-water, the unction, and the solemn consecration in the names of the Father, Son, and Holy Ghost, exceed in ceremonial splendour what is common at baptism, in

* Lawrence Beyerlink, Canon of Antwerp, &c., &c., in his "*Select Sermons of various Subjects*" (Cologne 1627) says:—"Hence the custom of sponsors is free from all impiety, although the Roman Pontifical orders no such thing. For why cannot special persons be appointed to have care of the bell and contribute to its expenses. . . . . A name is given to a bell, not as if it were a living thing, but just as names are given to gates, harbours, and fortifications, or rather it should not so much be said that a name is given to it, as that it is consecrated in honour of some saint whose name afterwards continues with it." Quoted in *Bells of the Church*, p. 93.

order to make the blessing of bells more highly regarded by the people. Real baptism," he remarks, "may be administered by all kinds of persons, and the rite is simple, but in what is done to the bells there is much pomp. The service is long, the ceremonies are numerous, the sponsors are persons of quality, and the most considerable priest in the place, or even a bishop or archbishop officiates."* That this was the case in England, as well as in France, we learn from a curious entry made by the churchwardens of S. Lawrence, Reading, in their Accounts for the year 1499:—

	s.	*d.*
"Itm. payed for haloweng of the grete bell namyd Harry And mem. that Sir Willm. Symys, Richard Clech and maistres Smyth beyng godfaders and godmoder at the consecracyon of the same bell, and beryng all o'. costs to the suffrygan."†	vj.	viij.

This custom of blessing bells before raising them to their place in the church tower points to the origin of bell inscriptions; the earliest inscriptions being simply the name of the saint placed upon the bell when it was cast, and ratified at its consecration.‡ There is a singular proof of this in an unique inscription on a bell at Crostwight, Norfolk:—

ASLAK JOH'ES JOH'EM ME NOI'AVIT

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* Quoted by Gatty, *The Bell*, p. 22.

† *Notes and Queries*, 3rd s. vii. p. 90.

‡ It does not follow that the name given was always indicated in the inscription: indeed some ancient bells have no inscription at all.

John Aslak being clearly the godfather at the benediction or baptism of the bell.*

When the mediæval form of consecration was done away with in this country at the Reformation, English churchmen, unfortunately, were not furnished with any form of dedication to supply its place. Consequently, the people in getting rid of the superstitious rite of their fathers, substituted, upon the advent of a new bell, or ring of bells,† indecorous conviviality similar to that which is described by White of Selborne, who tells us that when new bells were brought to his parish in 1735, the event was celebrated by fixing the treble bottom upwards, and filling it with punch. It is a matter for thankfulness that this profane "christening" is becoming a thing of the past, and that the church is again receiving bells within her towers with a dedication service, sanctioned and used by her bishops, which is joyous and reverent in tone, and calculated to give all, clergy and people, a fitting impression of the uses to which the Bells of the Church are intended to be put. After such a dedication they can scarcely be used, as they frequently have been in times past, upon most improper occasions—occasions when things had been enacted completely opposed to the honour of God, and utterly alien to the teaching of the church, whose fast and festival the bells are to mark, and whose summons to prayer and praise they are day by day to sound.

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* *Church Bells of Norfolk*, p. 17.

† A bell is spoken of by ringers in the called 'a ring;' a performance upon them feminine gender; a set of bells is properly 'a peal.'

It is now time to turn to the bell itself, and to see what it has to say in elucidation of its past history. To do this we must ascend to the bell chamber in the church tower, or to the bell turret on the roof. This is not always, by any means, an easy, pleasant, or even a safe, thing to do. Some of the stone staircases in our church towers are so much worn that only a scant and precarious foothold is left, and some of the long ladders by which the bells are reached are almost perpendicular, and, occasionally, so decaying with age, as to render a climb up them a proceeding requiring great care and some nerve. The floor of the bell chamber, too, is occasionally found rotten and covered with filth. Once up, however, the difficulty or danger attending the ascent is forgotten; the ancient bells, so often heard, never, perhaps, before seen, are looked upon with reverence, almost with awe. We think of the many changes which have taken place in all around—many of which they have noted with their solemn tolls or their joyous peals—since they were first placed there. Our reverie, however, is broken by the cold wind rushing through the louvre boards in the windows, so we hasten to complete our work—take our "rubbing" or our "squeeze," give one hasty glance through the openings at the grand peeps of the surrounding country, so well obtained in our elevated position, and then descend with greater ease, and with much less trepidation, than we ascended.

The earliest bells do not generally tell us anything as to the date when, or the locality in which, they were cast. They usually bear nothing more than the names of the

saints in whose honour they were dedicated. Upon the tenor, or largest, bell is frequently found the name of the patron saint of the church; upon the smaller ones, perhaps, the names of the saints whose altars were formerly in the church below, or who were the patrons of ancient Guilds or Confraternities in the parish.* We have already seen that the ancient bells at Croyland Abbey bore names; and from an ancient Roll at Ely we learn that when they cast four new bells for the Cathedral in 1346-7 they gave them the names of Jesus, John, Mary, and Walsyngham.† Bells of this class (though not necessarily of this early date) are found in Leicestershire, Northamptonshire, and Rutlandshire. We may mention now

MARIA : VOCOR

at Cold Ashby.

Two or three early dated English bells have, however, been discovered. One (supposed to be the oldest dated bell in the kingdom) is at S. Chad's Church, Claughton, Lancashire, and is dated 1296, thus:—

+ ANNO DNI · M · CC · NONO · AI .

the letter V being reversed. Two, richly ornamented, dated 1323, are in the tower of S. Mary's Church, Somercotes, Lincolnshire,‡ and we must not forget the well-

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* Inscriptions are usually placed upon of the bell: on old bells they are sometimes the haunch, or, as some call it the shoulder, found nearer the canons.

† *Church Bells of Cambridgeshire*, p. 6.

‡ Associated Arch. Socs. *Reports and Papers*, vol. xii p. 19.

known Northamptonshire early dated bell (A.D. 1317) at Cold Ashby to which we have just referred.

These early inscriptions are usually in stately Gothic capital letters, and in Latin—the language of the mediæval church.

We soon meet with a slight extension of the inscriptions such as—to quote Northamptonshire examples :—

+ ISTA CAMPANA FACTA EST IN HONORE STA̅ ANDREE

at Northborough.

HVIVS SANCTI PETRI at Holcot.

Bells cast in the fourteenth and fifteenth centuries though undated, have generally founders' marks, initial crosses, and other means of recognition by which they can be classified, and, in many cases, assigned to their respective dates and foundries. "These trade marks, however," as is well observed by Mr. Ellacombe, "are by no means infallible guides to the uninitiated in such matters; for foundries often went on for generations, and marks and stamps were, no doubt, handed down from father to son often for a century or more."* They also not unfrequently passed from one foundry to another.

On bells of this date, and on to the period of the Reformation, we frequently find the invocation "*Ora pro nobis*" added to the name of the saint, thus:

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* *Church Bells of Devon*, p. 226.

SANCTA AGATHA ORA PRO NOBIS as at Castle Ashby.

SANCTE BOTOLFE ORA PRO NOBIS as at Fawsley,

both in Northamptonshire, and

SANCTA FIDES ORA PRO NOBIS as at Tixover, Rutland.

These invocations were taken from the Litany; and other inscriptions doubtless owe their origin to the various Offices of the mediæval church. For instance, a learned correspondent in *Notes and Queries* says that the inscription on the tenor bell at Billesdon, Leicestershire, "Stella Maria Maris succurre piissima nobis," is from the *Benedictiones de S. Maria* Sarum and York.* Very many have the angelic salutation:—

AVE MARIA GRACIA PLENA as at Alderton, Northamptonshire,

or

AVE MARIA GRACIA PLENA DOMINVS TECVM as at

King's Sutton in the same county.

SIT NOMEN DOMINI BENEDICTVM

and

IN MVLTIS ANNIS RESONET CAMPANA IOHANNIS

are found upon bells in Leicestershire, Northamptonshire, and Rutlandshire; and other inscriptions of a similar character will be found on other bells in the Diocese of Peterborough.

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* *Notes and Queries*, 5th s. i. p. 465.

Occasionally we find figures of men and of angels on bells of this date. Examples of such are found in Leicestershire at Thurcaston, Welham, and Wanlip. Northamptonshire furnishes only one example—the figures of the Virgin and Child upon the fourth bell at Stanion.

English inscriptions though rare as early as the fourteenth and fifteenth centuries, were sometimes used. At Long Sutton, near Odiham, Hants, and at East Dean, near Chichester, are bells inscribed :—

HAL MARI FVL OF GRAS

at Gainford, Durham, is another with :—

HELP MARI QUOD ROGER OF KIRKEBY

that is, Help Mary quoth, or saith, Roger of Kirkby, who was vicar 1401—1412.* And at Hannington in Northamptonshire is one, of the early part of the sixteenth century :—

LOVE HORTETH NOT

The founder's name, too, occasionally appears, as at Great Billing and Slapton, Northamptonshire, and Leicester (All Saints) and Sproxton, Leicestershire; and the donor's as at Ayleston in the same county, and on the Priest's bell at Harringworth, Northants.

At the date of which we are now speaking there was no such thing known as change-ringing: and, indeed it would seem that neither ringing "rounds" nor chiming in "tune"

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* Sottanstall's *Campanologia.*

were possible in the great majority of our churches. In the Returns of the Commissioners for taking lists of the ornaments of the churches in the Hundred of Framland, Leicestershire, in 6 Edward VI. certain churches are mentioned as possessing "bells *of a corde*" or "bells of *one ryng*" meaning, I suppose, that the notes of these bells were in musical sequence, and Stow, in describing S. Bartholomew's Church in Smithfield, says, "in the bell tower sixe Belles *in a tune*." In the Returns from the Northamptonshire parishes, Chipping Wardon is described as possessing "iij bells and a sauncts bell in the steple of a *meane ryng*," and Edgcott and Gayton as each having "iij bells in the steple of *treble ryng*," which distinctive terms, however, probably applied rather to their weight than to their musical arrangement. All the other churches are noted, simply, as possessing a certain number of bells, unfit, apparently, for musical chiming or ringing, but quite adequate to the custom of the time. That custom, probably, was in ordinary churches to have in addition to its own, or parish, bell, a bell for the *Angelus*, and one for each of the several altars which were usually found there dedicated to different saints, and which was sounded when mass was about being said at its particular altar. At Ludlow in addition to the fore bell, second bell, third bell, second tenor, and great bell, they possessed "our Lady belle," "First mass-bell," and "the gild belle."* Even now one bell is all that is required by the Rubric and (as now

* Ludlow *Churchwardens' Accounts* published by Camden Society.

followed) by the Canons to be provided, of necessity, in churches at the charge of the parish. There is, however, no doubt that all the bells, notwithstanding their being unfitted for musical ringing or chiming, were used for Divine Service on Sundays. We find the Bell-master at Loughborough, Leicestershire, in the time of Edward VI. or earlier, was obliged "to help to reng to sarvys if ned be." The custom in larger churches where the canonical hours were kept will be referred to hereafter. Towards the close of the sixteenth century care was sometimes taken when bells were recast to have them "in tune." An instance of this occurred at Loughborough, Leicestershire, in 1586, when the churchwardens paid fourteenpence "to John Wever for his tow dayes chardges when he went to Nottingham for them that came to prove the tune of ye bells."

The Reformation introduced many changes in connection with bells, as it did with other "ornaments" of the church. The stately Gothic capital, and the quaint small "black letter," gradually gave place to clumsy Roman letters for the inscriptions. The beautiful initial cross, also, gradually disappeared. Figures of saint or angel were discarded. English, although it did not supplant Latin, gained a full share of use on the bells. Ancient Inscriptions were sometimes erased as at Apethorpe, Croughton and Great Houghton in Northamptonshire. The old forms of inscriptions were dropped, at first to give place to mottos of a reverent character, which, soon, however, drifted, in many instances, into doggrel rhyme—stupid, frivolous, and thoroughly out of place, or into a bare list of names of vicar

and churchwardens. Dates, in Arabic numerals, now appear on every bell; and founders' names abound. As specimens may be mentioned the fourth and fifth bells at Arthingworth, Northants:—

Ihesus be our spid 1598.
Feare God and obeai the Qwene 1589

the third at Preston, Rutland:—

God save our Queene Elizabeth

the fourth at Clipston, Northants:—

Give God the praise 1589

the fifth at Thorpe Arnold, Leicestershire:—

Cum Cum and Pray 1597

the fourth at Passenham, Northants:—

+ A + trusty + frende + is + harde + to + fynde + 1585

the first at Caldecot, Rutland:—

Peter Brown gave me to this towne 1696

the first at Brafield-on-the-Green, Northants:—

Cantate Domino Canticum novum 1699

the first at Kingsthorpe in the same county:—

Robert Atton made me
The treble bell for to be 1621

the first at Brington, also in Northants :—

When wee doe ring
I sweetly sing (1723)

the fifth at Langham, Rutland :—

The Churchis prais I sound allways 1771

the first at Northampton, All Saints :—

I mean to make it understood
That though I'm little yet I'm good 1782

the first at Whilton, Northants :—

At proper times our voices we will raise
In sounding to our benefactor's praise 1777

the first at Towcester :—

Ring boyes and keep awake
For Mr. William Henchman's sake 1725

On other bells are found these, and many similar inscriptions :—

Pull on brave boys, I'm metal to the back
But will be hanged before I crack

Ring us true
And we'll praise you

When four this steeple long did hold
They were the emblems of a scold
No music,
But we shall see
What *Pleasant* music six will be*

* Cast by Henry *Pleasant* for All Saints' Church, Malden, Essex.

Other bells bear the names of the donors, or commemorate some event of national interest, but these specimens will suffice to give an idea of the various kinds of inscriptions found on Post-Reformation bells. Bell inscriptions after the middle of the seventeenth century afford little interest. With the revival of Gothic art, and a clearer perception of the fitness of things, we may hope that our new bells, when they bear anything beyond the name of the founder, will have inscriptions befitting their position and their use.

There are, comparatively, few ancient bells now left in our church towers. Many reasons have been assigned for their disappearance; such as ordinary wear and tear, accidents to the fabric of the church entailing injury to the bells, the remodelling of rings of bells to adapt them for change-ringing, the spoliation of churches at the period of the Reformation, and the poverty or parsimony of churchmen in after times.

In the second year of Edward the Sixth's reign a Commission was issued to enquire into the quantity and value of the church furniture and ornaments throughout England. For some reason the Commission failed to complete its object, so four years afterwards another Commission was issued which carried out its purpose more effectually. The Commissioners appointed for Northamptonshire were Richard Wake, Francis Morgan, and Francis Fairfield Esquires, and the Mayor of Northampton was instructed to see that the provisions of the Commission were properly carried out. Amongst the instructions given

to the Commissioners is found:—"And also to sell or cause to be sold to our use by weight all parcells or peces of metall except the metall of greatt bell saunse bells in every of the said churches and chapels" and "we geve unto you full power and auctorytye straigtlye to charge [the churchwardens, &c., that they] safely kepe unspoiled unembesiled and unsold all such bells as do remayne in every of the said churches and chapells, and the same to conserve untill our pleasur be therein further knowne."

There are now in existence, so far as yet discovered, inventories—more or less perfect—of church goods for twelve of the Hundreds in Northamptonshire, and for two of those in Leicestershire,* taken in the reign of Edward VI. So far as can be learned from them the bells of the parish churches of those counties, in common, as it seems to me, with those throughout the country generally, suffered comparatively little from the hands of the spoiler in the sixteenth century. Indeed, I incline to think, the bells were too popular with the people to allow of their being seized with impunity. It must, however, be borne in mind that some church goods were (as Fuller says) "utterly embezzled by persons not responsible, more were concealed by parties not detectable, so cunningly they carried their stealth, seeing every one who had nimmed a church bell did not ring it out for all to hear the sound thereof."†

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* At present I have been unable to find any such Returns from Rutlandshire although diligent search has been made in the Record Office.

† Book vii. sec. 2.

Neither were church towers falling with sufficient frequency to make an appreciable inroad upon our Pre-Reformation bells. Undoubtedly in the two hundred years succeeding the Reformation—and more especially in the eighteenth century—as churches fell into decay, in rural districts, a very common way of raising money to pay for the repairs, was to petition the bishop to grant a faculty empowering the parishioners to sell some of the bells, which they represented as being unnecessary, or as cracked, and so unfit for use. Happily it does not appear that many of the church bells in the Diocese of Peterborough were lost in this way. It is therefore to ordinary and (in some cases, not all,) unavoidable wear and tear, and to the introduction of change ringing that we must look as the causes of the loss of a great number of our ancient bells. As to wear and tear :—when we remember the nature of the metal of which bells are made—how easily it may be cracked, and how reckless and ignorant, as a body, have been the ringers, into whose charge the bells have frequently been entirely left, we can well believe that many of our ancient bells have from time to time succumbed to their almost inevitable fate. They were cracked, and so obliged to be recast, to fit them again for their work. In this way, undoubtedly, many of them disappeared, to be replaced by more modern ones.

The introduction, however, of change ringing in the seventeenth century produced more havoc among our ancient church bells than any of the causes already mentioned. Early in that century ringing increased in popularity.

The churchwardens of Loughborough, Leicestershire, charge in 1616:—

> "It. spent in giveing entertainment to the gentlemen strangers when they came to ringe ... ... xjs."*

Fabian Stedman, a printer, resident in Cambridge, is said to have reduced change ringing to an art.† He published his "*Tintinnalogia*" in 1668. Previously to the seventeenth century the ringing in use, where anything of the kind was attempted, was "rounds" or—as a slight advance upon that—at most "call changes," that is, the bells were rung "in one particular position for a great many pulls consecutively, and changed at some accustomed signal to a variation called by a fugleman or chalked on the belfry wall."‡ These must, in most cases, have been sorry performances, the bells not being "tunable" and so unfit for the purpose. "With change ringing proper the case"—to quote Mr. Ellacombe—"is very different: here a change is made at each stroke; the bells being never sounded twice in the same order; and this is continued till the end of the peal, when the bells are brought '*home*' to their regular places. This end is only to be attained by each bell being made to follow a certain course, and to change places with the other bells by the evolution of certain rules or '*methods*.' To manage his bell properly in this respect, and guide it up and down the maze, making it strike now before, and now after, this or that other

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* Thirty years before this date we are told that "certain Lusty young Fellows began to set up Ringing again" at Lynn Regis. See Mackerell's *History of Lynn Regis* (1738), p. 229.

† *Church Bells of Cambridgeshire*, p. 37.

‡ *Bells of the Church*, p. 32.

bell, not only requires much practice and study, but a cool head and close attention; and this necessity justifies the remark that ringing requires a mental as well as a bodily effort."*

To meet this new art of ringing, important changes in the bells were necessitated. The old rings consisted, usually, of few bells and heavy ones, dignity and grandeur of tone being then the chief thing sought. To ring the "changes," introduced by Stedman and his disciples, a larger number of bells was required. This want could be met in two ways, either by adding new trebles to the existing heavy rings, which was the best, but the most expensive way, or by re-casting, say, four heavy bells into six or eight light ones, and so increasing the number without buying more metal. This was the least expensive, and, therefore, the most popular plan, and was the course pursued in many of the Northamptonshire and Leicestershire churches. By this means a great number of our ancient bells disappeared from the larger town churches. It ceases, therefore, to be a matter of surprise that it is chiefly in small rural churches, with few bells, where the temptation to change-ringing could not exist, that we chiefly expect, and usually find, ancient bells.

Not understanding the art of change-ringing, my readers will not expect or desire me to attempt to explain its subtleties, for "great" may all say with Dr. Southey "are the mysteries of bell ringing!"

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* *Bells of the Church*, p. 33.

"Eight bells, which form the octave, or diatonic scale, make the most perfect peal. Ten and twelve bells are very often hung, and of course increase to an almost incalculable extent the variety of *changes*. This term is used because every time the peal is rung round a change can be made in the stroke of some one bell, thereby causing a change in the succession of notes. The following numbers are placed to show how three bells can ring six changes:—

1	2	3
1	3	2
2	1	3
2	3	1
3	1	2
3	2	1

"Four bells can in the same manner be shown to ring four times as many changes as three, viz., 24. Five bells five times as many as four, viz., 120. Six bells six times as many as five, viz., 720, and so on. And in this way it has been calculated that it would take 91 years to ring the changes upon twelve bells, at the rate of two strokes to a second; and the full changes upon 24 bells would occupy more than 117,000 billions of years."*

The English have been for many generations enthusiastic admirers of the melody produced by a ring of bells. Whilst other nations—the Russians and Chinese for example—possess far heavier bells, and make much more noise by a rude irregular clanging, we have long been accomplished

* *The Bell*, p. 62.

ringers, and our joyous peals—our "rounds" and numberless "changes" have in no slight degree added to the cheerful temperament of "merrie England." Indeed so popular did the art of ringing become after the invention of "changes" that England became known as the "ringing Island."

Paul Hentzer, a German, who visited England in the year 1598, records in his Journal:—"The people are vastly fond of great noises that fill the air, such as the firing of cannon, drums, and the ringing of bells; so that in London it is common for a number of them that have got a glass in their heads to go up into some belfry, and ring the bells for hours together for the sake of exercise."*

This love of the English for bell-ringing is also amusingly referred to by P. S. in "*A Theory of Compensation:*"—"And even to this day next to the Mother Tongue, the one mostly used (in Britain) is in a Mouth of Mettal and withal so loosely hung that it must needs wag at all Times and on all Topicks. For your English man is a mighty Ringer, and besides furnishing Bells to a Belfry doth hang them at the Head of the Horse, and at the Neck of his Sheep—on the Cap of his Fool, and on the Heels of his Hawk: And truly, I have known more than one of my Country men who would undertake more Travel and Cost besides, to hear a Peal of Grandsires than they would bestow upon a Generation of Grand Children."†

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* Quoted by Carl Engel in *Musical Instruments*, p. 120.

† See *Hood's Poems of Wit and Humour*, p. 42.

Ringing does not appear, however, to have been in all cases acceptable, for when the bells of S. Stephen's Chapel at Westminster were rung "men fabuled," says Stow, "that their ringing soured all the drink in the town."*

Northamptonshire and Leicestershire were not behind in this national taste. The rings of bells in many of the larger churches were soon increased in number, and the men of those counties knew how to use them as is testified by many a "peal-board" nailed up in the ringing chambers of the churches.

In Northamptonshire the ringers at King's Sutton, at Maxey, at Kettering, and at Ecton were long noted for their skill. Mr. John Scott of Glinton was a great ringer, and gave the tenor bell there in 1798, and Mr. Henry Smyth of Charlton, who was passionately fond of, and practised, as well as patronized, bell ringing, gave the two first bells to King's Sutton in 1793.

In Leicestershire the married men and the bachelors of Wigston Magna emulated each other in buying new bells in 1682. The youths of Aylestone wishing to increase their ring of bells went to the ruined church of Knaptoft to fetch its single bell, but, unfortunately for their scheme, they stopped at Shearsby on their way home with their booty to drink: the inhabitants of that place supplied them with beer, but claimed the bell, and added it to their own ring.

Mr. William Fortrey of King's Norton, was an enthusiastic admirer of church bells, and did much towards

* *Saturday Review*, 15th April, 1876.

encouraging improvements in the rings in different parishes in the county. He rebuilt the church at Galby and placed in it, in the year 1741, a ring of six bells. He did the same at King's Norton, hanging a ring of ten bells, since reduced to eight to lessen the weight and consequent strain upon the steeple. He also gave bells to other churches in that county.*

The ringers were formerly frequently the young gentlemen, and the farmers' sons of the parish, and decency and order were kept by the enforcing of a set of rules—usually written in verse—placed upon the walls of the belfry. Specimen copies of these rules are still existing at Bowden Magna in Leicestershire, and at Brington, Harleston, &c., in Northamptonshire.

This love of bells is still so universal in this country that if after admiring a church tower of goodly proportions, fair design, and which carries its glorious spire tapering heavenwards, we are told it contains no bells, a feeling of disappointment is mixed with our admiration, and we are tempted to exclaim "how sad that a case so magnificent is without its music!—that a structure so grand and imposing is without the usual means of proclaiming the passing events of human life by means of its iron-tongued melody!"

We need not be surprised at this affection for bells and their music, for not only do they summon all—as well the denizens of the crowded city, as the scattered inhabitants of the rural hamlet—to the House of Prayer; not only are

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* See North's *Church Bells of Leicestershire*, p. 31.

they heralds of the Festivals of the church's year with their joyous and heart stirring music, but they are also connected with every marked epoch of human life; the birth in some instances, the marriage in more, the death in almost all, are marked by the joyous peal or the solemn toll of our church bells.

To the bell the lover of architecture owes one of the grandest and most striking features of our noble cathedral, of our beautiful parish church, and of the more modest hamlet chapel: the massive tower, the taper spire, and the cot or gable were called forth and necessitated as the homes of the church bell.

So again, not only has the fancy of the poet revelled in the sweet sounds of the church bells, but the hearts of the stern and the impassable have been touched by their familiar tones. When William the Conqueror was dying, a prayer was called from his lips, by the sound of the early morning bell of the Cathedral of Rouen;* and when Napoleon, riding over a battle-field, and gazing, stern and unmoved on the dying and the dead, heard a ring of bells suddenly burst into a merry peal, he was softened, and dismounting from his horse, burst into tears.†

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* *Ordericus Vitalis*, Bohn's Ed., vol. ii. pp. 417—18. † *Bells of the Church*, p. 230.

A performer playing a Carillon of five Bells, from a MS. said to be of the ninth century.

THE CHURCH BELLS OF NORTHAMPTONSHIRE.

THERE are in Northamptonshire 1317 Church Bells. Of these only 137 can, with any certainty, be said to have been cast before the year 1600.

Exclusive of churches with only one bell, Barton-Seagrave (4 bells), Fawsley (4 bells), Winwick (3 bells), Hinton-in-the-Hedges (2 bells), Radston (2 bells), and Slapton (2 bells and a Priest's bell), are the only places in the county where complete rings of ancient bells still exist.

The Dedications and Legends of these 137 ancient bells may be thus summarised:—

One (Tansor 3rd) bears:—

Sit Nomen Domini Ihesu [B]enedictum.

Two (Deene 4th, and Wansford 2nd), have "the superscription of His accusation":—

+ I.H.C. NAZARENUS REX IVDEORVM.

Nine (Braybrooke 3rd, Collingtree 4th, Fawsley 3rd, Grendon 3rd, Potterspury 2nd, Roade 2nd, Ufford 2nd, Walgrave Sanctus, and Wilby 3rd), are inscribed:—

Sit Nomen Domini Benedictum.

The 4th bell at Paulerspury bears:—

Vox dñi ihū xpi hoc exultacionis.

Sixteen of these ancient bells are dedicated to, or bear inscriptions relating to the Blessed Virgin Mary in these forms:—

1. Maria Vocor.
3. S. Maria.
2. In honore Beate Maria.
4. Ave Maria gracia plena.
2. Ave Maria gracia plena Dominus tecum.
3. Sancta Maria ora pro nobis.
1. Maria Mater Dei memento mei.

Three bells are dedicated to the Archangel Gabriel, and one to the Archangel Michael; four are dedicated to S. Anne, the mother of the B. V. Mary; one to S. Agatha; one to S. Ambrose; three to S. Andrew; one to S. Anthony; one to S. Augustine; one to S. Botolph; six to S. Catharine; one to S. Edward—which of the S. Edwards cannot be determined; two to S. James; eight to S. John—one being specially mentioned as the Evangelist; one to S. Lawrence; two to S. Mary Magdalene; one to S. Margaret; four to S. Peter; three to S. Thomas; and one to All Saints.

There are two ancient bells (Arthingworth 3rd, and Stanion 4th), from the same foundry inscribed:—

Celorum xpe placeat tibi rex sonus iste.

The 1st bell at Hannington bears, (what is unusual on a comparatively old bell,) a text in English from the Holy Bible :—

LOVE NORTETH NOT

The Sanctus at Harringworth has the donor's name and, what was probably, his motto.

Several (Ashley 3rd, Aynhoe Priest's, Deene 2nd, Geddington 2nd, Great Harrowden 1st, Mears Ashby 3rd, and Rushton 4th), have portions of the alphabet. Some (Little Bowden 1st, Holcot 3rd, Pytchley 3rd, Slapton Sanctus, Stanion 2nd, Stanwick 1st, and Winwick 1st) have the name of the founder only.

The 1st at Lowick is inscribed :—

GOD SAVE THE KINGE

The 2nd of the same ring says :—

CUM CUM AND PREA

and the 4th has the supposed donor's name.

The 1st bell at Slapton has the pious ejaculation :—

XPE : AVDI : NOS

and the 2nd at Tansor bears :—

LAVS : TIBI : DOMINE

The 1st bell at Tansor has the name of the donor, or of some one officially connected with the parish, to which is added some letters of the alphabet.

On the 4th bell at Hemmington is the loyal injunction:—

OBE THE PRINCE

On the 1st bell at Barnwell S. Andrew, on the 1st at Pilton, and on the 2nd at Southwick the letter S is repeated.

On two ancient bells (Hinton-in-the-Hedges 1st, and Winwick 2nd), are founders' stamps only.

The following have imperfect inscriptions:—Apethorpe 4th, Barton-Seagrave 1st, Great Billing 2nd, Croughton Priest's, Duddington single bell, Higham Ferrers 4th, Great Houghton 1st, Great Oakley 2nd, and Yarwell (initials only) 1st.

Southwick 1st (which is evidently an ancient bell), is blank.

One hundred and fourteen of the ancient bells cast previously to the year 1600 are thus briefly summarised. It is not necessary to point out or to particularize the remaining twenty-three as they are all dated, and so will easily be found under the different parishes further on in this book.

The earliest dated bell in Northamptonshire is, of course, the famous one hanging at Cold Ashby, dated 1317: but as that is altogether an exceptional instance, the 2nd bell at Denford, dated 1581, may be mentioned as the earliest dated bell in the county of the modern period, when dates and founders' names began commonly to appear.

THE NORTHAMPTONSHIRE BELLFOUNDERS.

THERE is no trace discovered of a bellfoundry in this county earlier than the seventeenth century, consequently the interest attaching to the founders here is not so great as that connected with the more ancient ones of Leicester. There are no old wills, with their quaint provisions and phraseology to extract,* and there are few beautifully designed initial crosses and founders' stamps to engrave.

The Northamptonshire foundries were established at Chacombe, Ecton, Kettering and Peterborough.

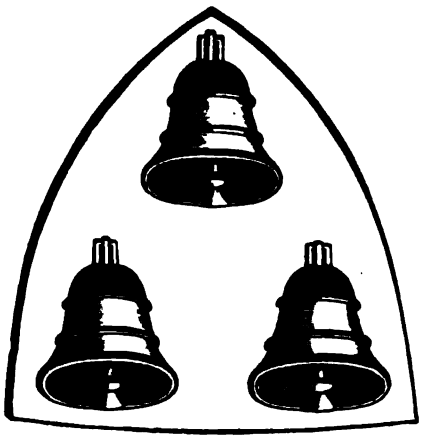
CHACOMBE.

THE Parish Registers supply many entries relating to the family of Bagley, formerly bellfounders here. Henry Bagley (who was buried 9 November 1609) and Julian his wife (buried 16 Sep. 1610) had a son, Matthew Bagley. He was by trade a blacksmith, and was churchwarden of the parish in 1636. He was buried on the 3rd of March 1649, leaving by his wife, Sarah, five children,—three

* Although a careful search has been made in the Will Office, Somerset House, and in the District Probate Registry at Northampton, not a single Will of the Bagleys, Bellfounders at Chacombe and Ecton has been found.

daughters (two of whom died young), and two sons, Henry, baptized 2 Oct. 1608, and John, baptized 23 July 1618.

HENRY BAGLEY. This Henry was, as I infer, the first bellfounder here. Judging from his bells found in this county, the foundry was opened about 1632, (he would then be 24 years of age), in which year he cast the present 1st and 4th bells at Evenley, spelling his name Henry Bagle. He sometimes placed upon his bells as a trade mark three bells, 1 and 2, (fig. 59.) and as an intervening stop the fleur-de-lys (fig. 99).



59

99

The earliest of his bells I have found bearing this stamp is the 6th at Middleton Cheney, dated 1640. It also appears upon the 2nd bell of the same ring, and upon the 3rd at Weedon Bec. His favourite inscription was "Cantate Domino Canticum Novum." There is no entry found in the Chacombe Registers of Henry Bagley's burial, but judging from the bells I conclude that he died about the year 1676. The foundry then appears to have been carried on by his sons Henry (not mentioned in the parish Register) and William (born 29 June 1663) in conjunction with his nephew Matthew (baptized 6 April 1653) the son of his brother John already mentioned.

HENRY, WILLIAM, AND MATTHEW BAGLEY. Henry Bagley's name appears in conjunction with that of Matthew Bagley upon rings of bells from 1680, at Denford and Thorpe Malsor, to 1686 at Milton Malsor and other places. Their joint names do not appear in any case upon the same bell, but they placed their individual names upon separate bells in the same ring. This Matthew Bagley's name does not appear after the last mentioned date, but Henry Bagley's bells are found as late as the year 1727 at Green's Norton. He was a member of the "College Youths," a London ringing society, being elected a member in 1686. We have no record of his death. William Bagley's name is upon bells from the year 1681 at Clipstone (3rd) where he calls himself "of Northampton" to—I believe, for the date cannot be clearly read—the year 1712, at Culworth (1st). Upon some of these he describes himself as "of Chacombe." The date of his death is also wanting. His wife Elizabeth was buried at Chacombe on the 26th of December 1727. By her he had several children whose baptisms are given in the parish registers.

His son, MATTHEW BAGLEY, who was baptized 16 June 1700, succeeded to the Chacombe foundry. The first bell I find bearing his name is at Staverton (1st) dated 1726. There are not many of his casting in this county; the last are dated 1771, and hang at Easton Neston (1st and 4th). His burial is entered in the Chacombe register thus:—

> 1785. **Feby the 27th Mathew Bagly Bell Founder who requested a dumb peal, the bells muffled on one side.**

The Chacombe foundry is believed to have stood at the top of what is now called Silver Street, where is a house and garden owned and occupied by the Misses Chinner. This is eastward of the church, the road and a field intervening between it and the supposed site of the foundry. There are now no representatives of the Bagleys in the parish. They are said to have smelted their metal with the wood of the ancient forest which in those days reached close up to Chacombe.*

ECTON.

HENRY BAGLEY. There was another Henry Bagley, a bellfounder, who was born at Chacombe, and was, I suppose, a second son of John Bagley, and so a brother of the Matthew Bagley the partner of Henry and William. I first hear of him in connection with the recasting of the bells of Lichfield Cathedral. In 1670 Bishop Hacket contracted for "six bells becoming a cathedral." In 1687 the ring having become "bad and useless," it was determined to replace them by a new ring of ten bells for which subscriptions were raised. Henry Bagley of Ecton was the founder employed. From a letter of the Dean and Chapter to Elias Ashmole inviting his aid we learn that Bagley having begun his work "had so oversized the eight bells he had cast, that they had swallowed up all the metal for the ten" and that, said they, "requires £80 more to be

* The Rev. W. A. Ayrton Vicar of Chacombe very courteously searched the parish register and made the above and many more extracts for me relating to the Bagley family.

added to our poor fund, for the other two bells proportionate to that bigness. But yet an error so much on the better hand, that would make extremely for the advantage and glory of the cathedral (the bigness of such a ring far more befitting the place; and these eight being judged so very good that all are loth to have them broken and cast into less) if possibly that additional sum could be raised."*

In 1690 the Register of Ecton parish gives the following entry of baptism:—

1690. Dec. 10. Mary daughter of Mr. Henry Bagley and of Elizabeth his wife.

In 1700 he cast the present ring at Castor: he may have cast other bells in this county without distinguishing them from his relatives' work by placing upon them the locality of his foundry.

His burial is recorded in the Ecton parish register thus:—

1703. April 1st. Mr. Henry Bagley formerly of Chalcomb gentleman.

Two years later we find the burial of his son:—

1705. August 24. Henry Bagly son of Mr. Henry Bagly deceased.

His widow's burial is also recorded:—

1720. March 23rd.
Elizabeth widow of Mr. Henry Bagley.

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* Hewitt's *Handbook of Lichfield Cathedral.*

There is a tradition in the village that a foundry formerly existed there, but its site is unkown.*

HENRY BAGLEY. There was yet another Henry Bagley a bellfounder belonging to the Chacombe family. He was, I infer, a son of William Bagley, and so a brother of Matthew the last Chacombe founder who died in 1785. The parish register records the baptism, on the 4th June 1726, of Elizabeth the daughter of Henry Bagley and Mary his wife. This Henry Bagley probably worked for a time in the foundry of his brother Matthew, but in 1732 he was established at Witney in Oxfordshire. In that year he printed

> "A CATALOGUE of peals of bells and of bells in and for peals cast by Henry Bagley of Chalcombe in the County of Northampton Bellfounder (who now lives at Witney in Oxfordshire) who had not published the following account of those he can remember, had he not been requested thereto by several persons of judgment in Bells and Ringing.
>
> "N.B. The said Henry Bagley (if desired) will cast any Ring or Rings of Bells in the town [to which] they belong. Here follows an account of some rings of Bells (viz.:)
>
> "One ring of ten bells, five rings of Eight bells, twenty-seven Rings of six bells, thirty rings of five bells, two rings of four bells; besides bells into peals, to the number of 441 to the satisfaction of all that understand ringing and good bells." †

This very modest man who thus takes credit for all the work, good or bad, of his predecessors in the craft in

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* For the extracts from the parish registers of Ecton I am much indebted to the rector the Rev. C. T. Davies. † Browne Willis MSS., vol. xliii. fol. 26.

Northants., then gives a long list of the parishes to which bells had been sent from the Chalcombe foundry.

There are two bells at Weedon Bec (1st and 2nd), dated 1745, which were perhaps cast by this Henry Bagley.

KETTERING.

THE Parish Registers of Kettering shew that several families of Eayre, Ayre, or Aire were living there in the latter part of the seventeenth, and early in the eighteenth centuries.

John Eayre was Constable in 1662. He and Thomas Eayre (probably his brother) signed the Kettering Vestry Book in 1714, and the latter also signed, with others, the order in the same book, and in the same year, for recasting the ancient church bells. The new bells were cast by Richard Sanders of Bromsgrove, from which we may infer that the Kettering foundry was not then opened. The Eayres were clock makers, and as such Thomas Eayre's name appears upon the 4th bell then cast as "T. Eayre Horo."

"Thomas Ayre senr." was buried 15 April 1716. I gather from the Register that he was the Thomas Eayre the clock-maker just mentioned, and that he had two sons "Thomas son of Thomas Eayre and Anne his wife [who] was born 26 Aug. 1691 and baptized 21 Jany. 1711" and "Mr. Josh. Eayre an adult person baptized Oct. 26, 1731." This Joseph Eayre subsequently, as we shall see, opened a foundry at S. Neots.

THOMAS AND JOHN EAYRE. It would appear that very shortly after the death of Thomas Eayre the elder, his son Thomas Eayre, in partnership with (as I suppose) his uncle

John Eayre, opened a bell-foundry at Kettering, for the 2nd bell at Cranford S. John is inscribed "Thomas et Johannes Eayre de Kettering fecerunt," and is dated "Oct. 1717," and other bells at Burton Latimer (2nd) Mears Ashby (4th) and Warkton (1st), all dated 1718, were from their foundry. I do not know the date of the death of John Eayre, but I find no bells bearing his name of a later date than 1718, and the Kettering foundry appears soon after that to have passed into the sole management of

THOMAS EAYRE whose bells soon became very plentiful in this and in neighbouring counties.

It was of this Thomas Eayre that the Rev. J. Ludlam* subsequently wrote :—"I saw a great deal of the art of bell-founding in the time of the late Mr. Thomas Eayre of Kettering, a man who had a true taste for it, and spared no expense to make improvements. Much of tone depends on minute circumstances in the shape, and Mr. Eayre had crooks or forms cut in thin boards, carefully taken from the inside and outside of all the good bells he could find . . . "†

Thomas Eayre continued the business of a clockmaker. He made a curious chime for Lord Mahon of Harrowden House in this county. These chimes were unfortunately destroyed by fire in March 1791. Mr. Taylor of Northampton kindly sends me the following notice of them in an old memorandum book in his possession :—"They (the chimes)

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* Of Trinity College Cambridge. He graduated in 1748-9 and was Chaplain of Horningsey 1757-1765.

† Brewster's *Encyclopedia*, Article Horology.

was suppos'd the best in England as they play'd on 12 Bells, the sashes of the room flying upon the clock striking, and shut down on their Leaving off playing. They were taken from Italy at £1500 expence, But the person who erected them was ruin'd, having three journeys before he could accomplish them." Mr. Ludlam, in the article from which I have just quoted, says there were "thirteen dish bells" belonging to these chimes "the biggest" (for the clock) "about two hundred weight."

Thomas Eayre died on one of the last days of the year 1757. He was buried in Kettering Church, most probably in the south aisle of the chancel and in the same grave as his wife Susannah who had died three years previously, but no inscription records his sepulture. The entry of his burial in the parish register is:—

1758. Mr. Thomas Eayre Buried January y^{e} 3^{d}.

From his will dated the 24th of September 1757 we learn that he had then four children: three daughters, Ann, Sarah, and Frances, to each of whom he left a legacy of £50, and one son, Thomas, who was his sole executor.*

This Thomas Eayre, who, according to the parish registers, married Eliz: Marshall on the 11 Oct. 1748, was associated with his father in the foundry.

Thomas Eayre (2nd) carried on the Kettering foundry for a few years after his father's death. Mr. Ludlam says he was "a good bellfounder" and that "he cast a dish bell of

* This Will is in the District Probate Registry at Northampton.

5 or 6 cwt. for the church clock of Boston Lincolnshire, the tone of which was very deep and wild."

According to a tradition current at Earl's Barton this Thomas Eayre was employed—as the present inscription testifies—to recast the tenor bell of that ring in 1761: he is said to have become bankrupt at that time, and not to have had enough metal to make the bell the weight it ought to have been. He employed his nephew Edward Arnold, afterwards of S. Neots and Leicester, to complete the job.

About that time the Kettering foundry was closed. The Bells cast at Kettering are very numerous in this and in the neighbouring counties. They are generally well cast and good in tone. They range in date from 1717 at Cranford S. John, to 1762 at Lilbourne. Thomas Eayre's favourite inscriptions were "Omnia fiant ad gloriam Dei"—"Gloria Deo soli"—"Gloria Patri Filio et Spiritui Sancto" and "I H S. Nazarenus Rex Judeorum Fili Dei miserere mei." He generally also placed the date and his name as founder, and used a liberal supply of *Croslets fitchy* to fill up vacant spaces.

The street in Kettering now called Wadcroft was formerly known as "Bell-Founder's Lane." It is so named in old maps of the town. A few yards down this street, on the left hand entering from the High Street, is a blank wall: about mid-way along this wall may be traced in the pavement the edge stones about what was once the mouth of a well now filled up. This was known as "The Foundry Well," and the wall (to which is still fastened the iron hook which once held up the wooden covering of the well when

open) was no doubt the exterior wall of the Kettering foundry. In Gold Street is the Grammar School: a short distance above which—standing a little back from the street, and partially hidden by a modern building—is an old fashioned house of a fair size: this was Thomas Eayre's private residence.*

PETERBOROUGH.

HENRY PENN commenced business here during the last days of the Stamford foundry. He supplied some very fair bells to Northants and the neighbouring counties. His bells in this county date from the year 1703, when he sent a treble to Holcot, to the year 1723, when he supplied single bells to Bozeat and Raunds, and a whole ring to Yardley Hastings.

In 1709 he was employed to recast the four largest of the ten ancient bells of Peterborough Cathedral into a "tuneable peal of ten," adding only a little metal to make up his proposed weight. The metal of the remaining six bells he took for his charge of "founding hanging and framing." Peterborough, which suffered a great loss in parting with so grand a ring of heavy bells under, what appears to have been, such very disadvantageous conditions, has been very unfortunate with its Cathedral bells ever since, the state of the structure being such as to render it unsafe, in the

* I am obliged to the Rector of Kettering (The Rev. Canon Lindsay) for extracts from the Parish Records, and to Mr. W. H. Jones for notes on the site of the foundry.

opinion of a succession of architects, to ring a good set of bells, even if the Cathedral possessed one.

Although the site of the Peterborough foundry cannot be fixed by reference to any legal document hitherto discovered, there is little doubt about its having been situated on the east side of Broad Bridge Street. Several cottages formerly stood there belonging to the family of Shepheard, some member or members of which married into that of Penn, one of which latter family was Henry Penn the bellfounder. In course of time the old property consisting of the cottages—and which was then called "Rotten Row"—passed from the Shepheards into the possession of a gentleman named De-la-Rue, an extensive merchant in Peterborough, who pulled down the cottages, and built a large mansion on the site, which house now remains, and is occupied by Dr. Waller.

At the back of these cottages, and in the recollection of persons now living, there were the remains of certain pits which were supposed to have been "tan-pits," but which were more probably connected with the work of the foundry. At the rear of this property there was—it was filled up four or five years ago—a canal known as "Bell Dyke." It was fed probably from a spring then called "Tom Lock." It was of sufficient size to carry large boats into the river with which it communicated. Its name leads to the inference that this canal was constructed by Henry Penn for the purpose of more readily conveying his bells by water carriage. There is a popular belief (an erroneous one) in Peterborough, that the name originated from "Tom of Lincoln" being conveyed from Peterborough to that city.

The estates of the Penn and Shepheard families were all copyhold of the Manor of Peterborough. The late Mr. James Cattel, the Deputy Steward of the Manor (who very kindly searched the Court Rolls for me), said that whilst he had no doubt that the site just indicated was that of the foundry, the one fact to establish it, namely the entry of Henry Penn as the occupier, he had not been able to find.

Henry Penn cast some good bells, but not pleasing the people of S. Ives for whom he cast a ring, they instituted a lawsuit against him. The case was tried at the Huntingdonshire Assizes, held at S. Ives, in 1729, and the verdict given in favour of Penn. After the trial, as he was mounting his horse in the Inn-yard at S. Ives, to return to Peterborough, he fell down and died from the effects of over excitement.

From an Illuminated MS. of the Psalms (fourteenth century) in the King's Library, British Museum: marked 20. *B. xi.*

OTHER FOUNDERS
OF
NORTHAMPTONSHIRE BELLS.

IN addition to the Bells already enumerated as cast by the Northamptonshire Founders, there are, of course, a goodly number in the County by other Founders, known and unknown, ancient and modern.

The ancient bells first claim attention, and then notes upon the founders of those of a more recent date will follow.

RICHARD DE WAMBIS. Slapton Church is fortunate in possessing three Pre-Reformation bells, viz.: two service bells, and an interesting sanctus-bell which hangs in the east wall of the tower over the nave. This bell is inscribed :—

RICHARD : DE : WYAMBIS : ME : FESIT ◻

106

and bears the stamp, fig. 106, here engraved.

Richard de Wimbish, potter and citizen of London, is mentioned in 1312 as casting a bell for the conventual church of the Holy Trinity in Aldgate.* His name is also found upon bells (in addition to this Northants example)

* Riley's *Memorials of London and London Life*, p. 100, quoted in "*Church Bells of Norfolk*," p. 53.

at Berechurch, Essex; Burham, Kent; and Great Bradley, Suffolk. Others of this family were founders: the name of Michael de Wimbis is upon two bells at Bradenham, Bucks; and that of Walterus Wimbis is upon the first bell at Kingston, Sussex.*

JOHANNES DE YORKE. There are several bells by this founder in Leicestershire, indeed a sufficient number to lead to the inference that he was probably established in Leicester or in its neighbourhood, at least, for a time, even if he were not a permanent founder there.†

The form of the letters used by him points to the latter part of the fourteenth century as the date of his bells. It is worthy of note that a foundry was in full work at York early in that century by Richard Tunnoc, a Bailiff of the city in 1320-1, and its representative in Parliament in 1327. The well known Bellfounder's window in York Cathedral, in which the art of Bellfounding is represented, was either erected by him, or to his memory. It is not unlikely that Johannes de Yorke learned his art from that prominent founder.

A bell by "Ihoes Zorke" (evidently this man) formerly hung at Clapton. The only one of his casting now existing in this county is the tenor at Great Billing. The inscription, in the fine large gothic capitals found upon his Leicestershire examples, is:—

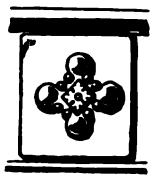
+ IOHES ▫ ZORKE ▫ FECIT ▫ ME ▫
IN ▫ HONORE ▫ SCATE ▫ MARIE

---

* *Church Bells of Sussex.* † See *Church Bells of Leicestershire*, pp. 75-77.

the letter Z being used for a Y, and the B is upside down. The handsome initial cross and intervening stop are here given (figs. 46 and 44) :—

90



93

46

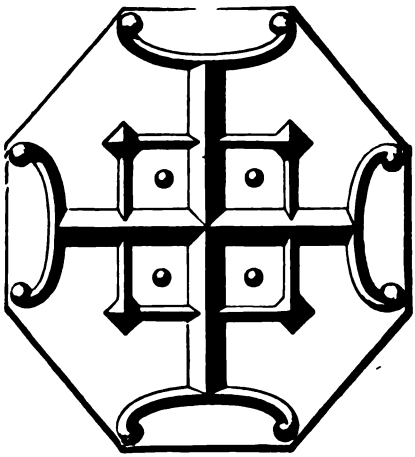
44

Upon one of his Leicestershire bells (the 2nd hanging at Wanlip) he placed the figure of an angel (fig. 80) on each side of his initial cross, and upon another bell in that county (the 2nd at Sproxton) he also used as an initial cross and intervening stop figs. 90 and 93 given above.

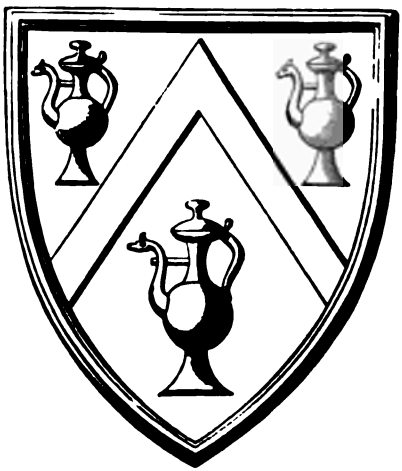
80

William Founder. The stamps figs. 39 and 40 which are found upon the single bell at Hardwycke, and upon the 4th bell at Easton Maudit, were, there seems now little doubt, used by William Underhill *alias* William ffoundor. His stop—a branch, with birds, around which is "William ffoundor me fecit"—which is well known to campanists, is found upon the 2nd

bell at Southelmham S. Peter's, Suffolk, in company with four shields each bearing a chevron between three fleur-de-lys, which are the arms of Underhill.* This shield is



39



40

very frequently accompanied by the cross fig. 39 given above, and also sometimes by the shield bearing the laver pots (fig. 40) which appears to have been simply a foundry mark and not heraldic. The presumption is strong that "Underhill" and "ffoundor" were names used by the same person, the latter, of course, having special reference to his craft.

JOHN SLEYT. The second bell at Glapthorne bears round its upper part the inscription, in small Gothic capitals :—

+ IOHANNES ▫ SLEYT ▫ ME ▫ FECIT

The initial cross is fig. 89 given below. Round the lower part of the bell appears, in large Gothic capitals :—

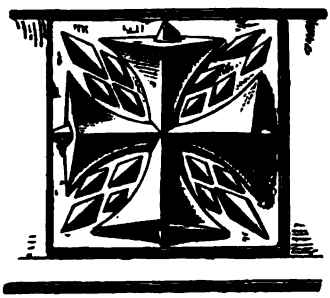
* *Ex. Infor.* Rev. J. J. Raven, D.D., and see *Church Bells of Somerset*, p. 136.

+ IOANORG ▫ SAYEI ▫ MARIA

the initial cross of this second and imperfect inscription being fig. 120 here given. The intervening stops in both inscriptions are fleur-de-lys.

89

That Johannes Sleyt was the founder, and not the donor, is shown by the fact that a bell, evidently by this founder, formerly hung at Owston, Leicestershire. The ancient treble bell taken away from there in 1860 was described to me as having been inscribed:—"Johannes Shevt fecit me"—clearly a misreading for this founder's name.

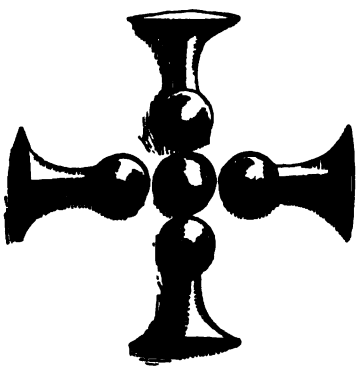


120

RICHARD BENETLYE. At Passenham hangs a bell—the fourth—inscribed:—

+ A + TRVSTY + FRENDE + I2 + HARDE + TO + FYNDE + 1585

The initial cross (fig. 94) which is also placed as a stop between each word, is here engraved.



94

The founder of this bell I trace by the same initial cross and form of letter—which is a large semi-Gothic-Roman one—being found upon the 3rd bell at Seaton, Rutland, which is inscribed:—

+ RYECHARDE BENETLYE BELLFOVNDDER

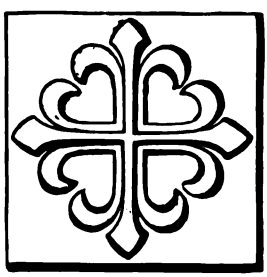
It is worthy of notice how these two bells help to explain each other, the one gives the founder's name, the other his date. I have not met with any more of his bells unless the 3rd at Wappenham, dated 1599, be his: I incline to think from the lettering that it is. The location of his foundry has still to be learned.

64

Symon de Hazfelde. This name appears as the maker upon the 1st bell at Stanwick. I have not met with his name elsewhere as a founder. He used a Gothic capital letter for his inscription, which is preceded by the singular cross here engraved, fig. 64.

Early London Founders (supposed). The first bell at

4



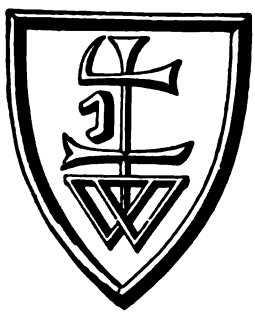
16

Paulerspury has the shield fig. 4, here engraved, accompanied by fig. 16 as the initial cross.

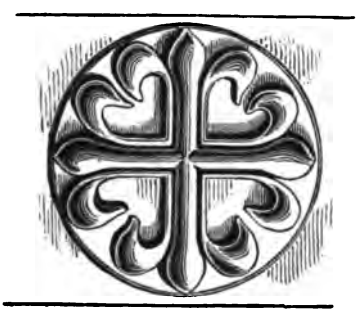
71

The same shield, with slight variations (fig. 71), is upon the 3rd bell at Castle Ashby, where the inscription is in very fine "black letter" with handsome capitals, but without initial cross. As these shields are found in various parts of the country as well as in London, they are supposed, with good reason, to have belonged to a London founder, possibly to a man named Bullisdon, whose name occurs as a London founder in 1510.*

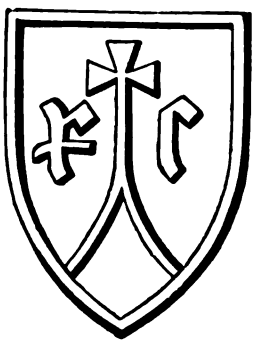
The shield (fig. 6) next engraved, which bears a kind of merchant's mark with I to the left and W beneath,



6



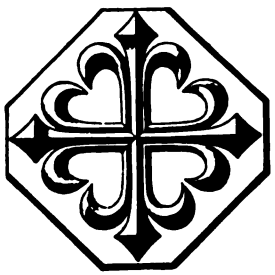
105



31

* *Church Bells of Sussex.*

is upon two ancient bells in this county—Tansor 3rd and Twywell 3rd—in the latter instance it is accompanied by fig. 119 as an initial cross, in the former case by the cross fig. 105 (which cross, as will be mentioned, is also on the 4th bell at Pilton). This shield, like the last mentioned, is also found in various counties, and so probably belonged to a London founder. The initial cross fig. 119 is also found upon another ancient bell at Twywell (the 2nd) where the shield fig. 31 closes the inscription. It is the only instance in this county in which this shield is found. It appears upon bells in Devon and Cornwall.



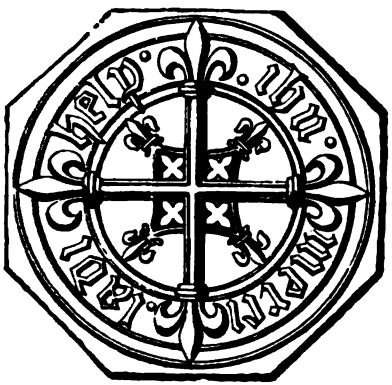
119

43

The shield, with the Royal Arms, fig. 43, is found upon bells in many localities. It is upon the 3rd bell at Wilby in this county. It has been observed that the date of the foundry originally using this stamp must have been subsequent to 1413, when Henry V. substituted three fleur-de-lys in the 1st and 4th quarters of his coat instead of a semèe of fleur-de-lys. Upon the Wilby bell this shield is accompanied by fig. 13, and by the very elegant cross fig. 18 both here

13

engraved. It is worthy of note that these three stamps are upon the only ancient bell now remaining at Croyland,* so that if it be true, as we are told, that there was a re-casting of Croyland bells in the time of Abbot Lytlington (1427-1470) we have, probably, here the original arrangement of these stamps (which have since been used in various combinations with others) by the original owner.



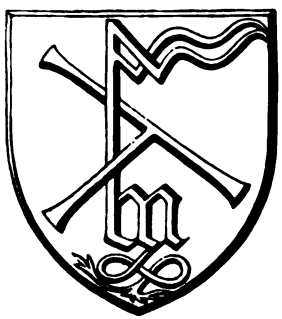
18

A shield with the same arms, but without the crown, (fig. 12,) is also frequently found on ancient bells. It is upon two bells only in this county—the 4th at Old, in company with the same stamps as those upon the Wilby bell (figs. 13 and 18), and on the 4th at Pilton, where it is accompanied by fig. 13 and by the cross fig. 105 already given. The fine cross fig. 18 engraved above, inscribed with ihu · merci · ladi help, is also found, in company with figs. 19 and 20 here given, upon an interesting set of bells in this county:—

12

* *Ex. Infor.* Mr. W. H. Jones.

19



20

the whole ring of four bells at Fawsley, the 4th bell at Bainton, the 2nd, 3rd, and 4th at Roade, the 4th at Collingtree, and the 2nd at Winwick are all adorned with these handsome stamps. These stamps are likewise thought, from their use in so many different localities, to have been originally the property of a London founder. I showed in *The Church Bells of Leicestershire* that the cross fig. 18 was in the hands of the Leicester founders, and appeared in one instance upon a bell apparently cast by them. Northamptonshire furnishes another instance (at Paulerspury), where on the 4th bell it is in combination with Newcombe's letters and stamps.

Certain crowned heads are found upon ancient bells in various parts of the kingdom. They are supposed to have belonged originally to London founders. They are known to campanists as "Royal Heads," and have been assigned, from peculiarities of treatment, to Edward I. and Queen Eleanor, Edward III. and Queen Phillippa, Henry VI., Margaret of Anjou, and her son, Prince Edward.

Those assigned to Edward I. and Queen Eleanor (figs. 10 and 11) are found upon the 2nd and 3rd bells at Marston St. Lawrence, and upon the 4th bell at Potterspury, with

the initial cross, fig. 62 here engraved: also upon the 3rd bell at Grafton Regis, where the initial cross is fig. 29, given below. These crosses frequently accompany these "Royal

10

29

62

11

Heads" upon ancient bells in other parts of the kingdom. The two heads engraved above were at a later period in the hands of the Nottingham founders,* and that assigned to Edward I. is found upon Newcombe's bells in Leicestershire, and upon two bells from their foundry in this county with confused inscriptions, viz.: the single bell at Duddington, and the 2nd bell at Great Oakley.

The other two "Royal Heads" found in this county are those assigned to Edward III. and Queen Phillippa (figs. 7 and 9 over).

* See *Church Bells of Leicestershire*, p. 84.

They are upon the 1st bell at Slapton, and upon the 4th at Stowe-nine-Churches; in the former place accompanied by the initial cross fig. 29, in the latter by that figured number

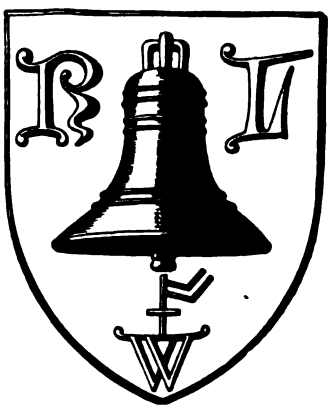
7

9

62, both engraved above. This simple cross (fig. 29) is also found upon two other ancient ("Ave Maria") bells, viz.: Alderton 2nd, and King's Sutton 4th.

READING FOUNDRY (SUPPOSED). The arms of the See of Winchester, fig. 28, are upon the 3rd bell at Gretworth; the

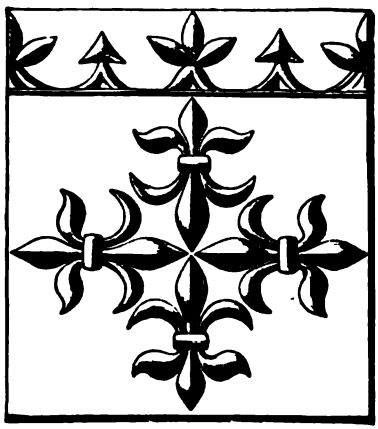
28



41

shield, R. L. W., fig. 41, is upon the 1st bell at Hinton-in-the-Hedges, in company with the cross, fig. 47, and the

lion's face (?) fig. 52. This cross and lion's face are also upon the 1st bell at Passenham. Bells with these stamps are found in the counties of Hants, Berks, Bucks, Oxon,



47

52

Surrey, Sussex, Somerset, &c., and are supposed by Mr. Tyssen, for reasons given in his *Church Bells of Sussex*, to have been cast at Reading: the presence of the initials J. S. upon some of them leads to the inference that they were from the foundry of John Saunders, who was casting bells there 1539-1559.

These initials J. S. with a coin between them are found at the end of the inscription upon the 4th bell at Thrapstone, upon which are the crosses figs. 50 and 60 on the next page.

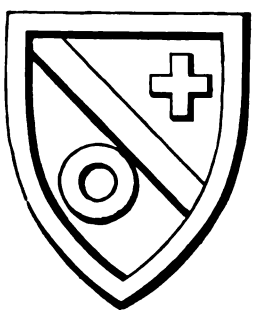
These crosses are also found (with the coin, but without the initials,) upon the 3rd bell at Grendon: they are also upon the 2nd bell at Horton in company with the shield fig. 33 (over), which shield is also upon the 2nd and 3rd bells at Ufford. This shield is found upon many bells in Kent, and

may therefore be supposed to have belonged originally to a founder in that locality. It appears that the letter stamps of these Kent bells fell into the hands of the founder to

50

60

whose initials, J. S., we have just referred: so possibly the shield accompanied them. I find this shield upon a bell at

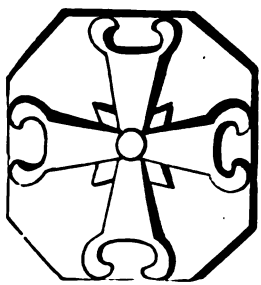


33

Tixover in Rutland. At a later date it was in the hands of a founder who, in 1604, cast the 2nd bell at Kingsbury, Middlesex, inscribed "God ∇ save Kynge ∇ James anno domini 1604 F.H J.B." Upon the Ufford bells just referred to are also the crosses figs. 56 and 96 here engraved.

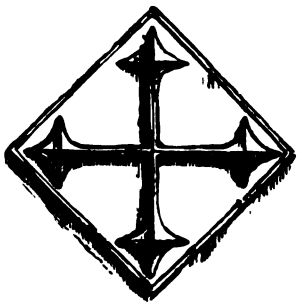
Bury S. Edmund (supposed). There are two bells in this county which are stamped with the shield fig. 49. It contains a coronet in chief with cross arrows on each side of it (the symbol of S. Edmund), a bell and cross-keys in the centre with the initials ꝺ ꝑ, and in the base a cannon with a ball issuing from its mouth. From the device of the cannon it may be supposed that the founder also cast guns.

As this shield is found upon a number of bells in the neighbourhood of Bury S. Edmunds, and as a foundry is



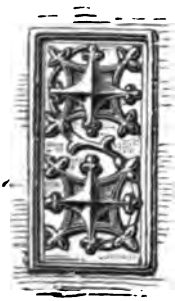
56

49

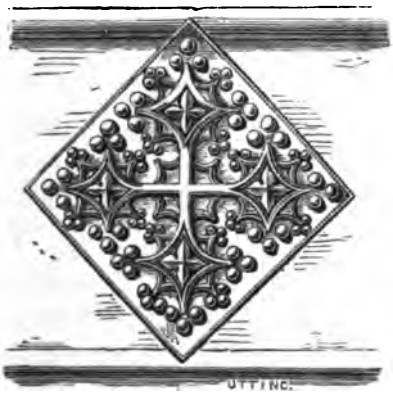


96

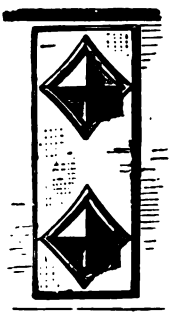
supposed to have existed there as early as the fifteenth century, it has been assigned to those founders. The



72



73

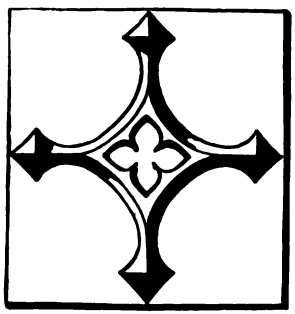


75

business at Bury S. Edmunds was carried on subsequently by a succession of founders.* This shield (fig. 49) is found

* See *Church Bells of Norfolk*, p. 62-66 for an account of this foundry.

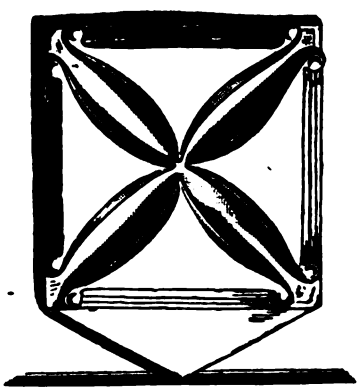
stamped thrice on the 2nd bell at Bozeat, the inscription on which is preceded by the beautiful cross fig. 73, and in which the stamp fig. 72 is the intervening stop. It is also upon the 2nd bell at Newton Bromswold in company with the same cross (fig. 73) but with the stamp fig. 75, all engraved on the preceding page, as the intervening stop.



51

54

UNKNOWN FOUNDERS. Mr. Ellacombe finds at



55.

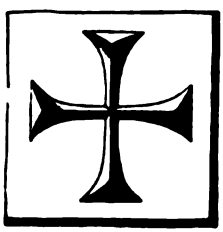
The initial cross fig. 51 (which Bloxham, Oxfordshire, and at Compton Paunceford, Somerset,) is on one bell only in this county—the defaced Sanctus at Croughton. The cross fig. 54—which I found upon three bells in Leicestershire—is upon the 3rd bell at Braybrooke. The early stamp fig. 55—which is upon several bells in Leicestershire—is upon the 1st bell at Yarwell, the 4th at Barnack, and the 2nd

at Holcott. At Barnack it is accompanied by the crown fig. 88, and at Holcott by fig. 61, which last mentioned

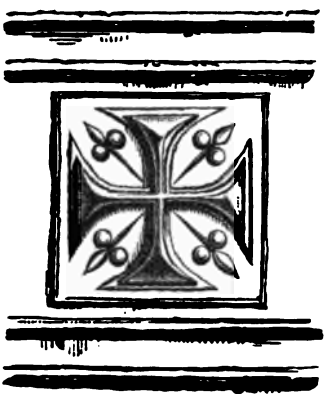
88

61

stamp is also on the 3rd bell at Twywell in company with figs. 16 and 6 to which reference has already been made.



57



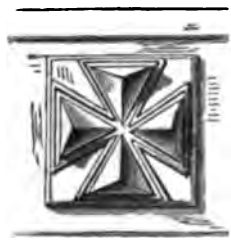
63

The cross fig. 57 is only found upon the 7th bell at Aynhoe.

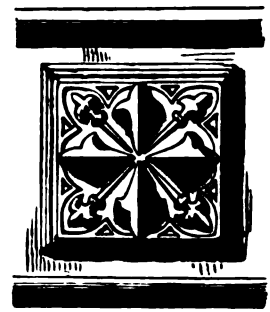
The pretty initial cross fig. 63 is only upon one bell—the 2nd at Wadenhoe: the one fig. 82 (over) is also on one bell only—the 2nd at Wansford, and the

one fig. 84 is upon two interesting Sanctus bells, one at Harringworth, and the other at Walgrave.

The initial cross fig. 87, and the intervening stop fig. 85 are upon the 2nd bell at Hinton-in-the-Hedges only.

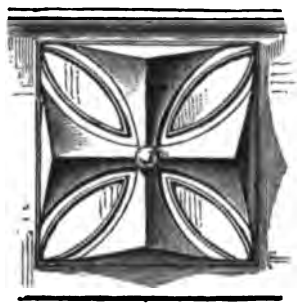


82

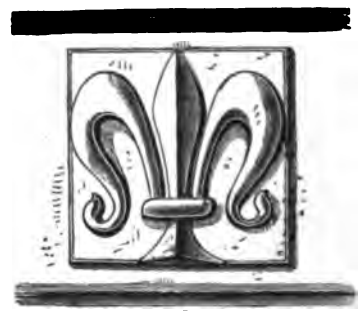


84

Stanion can boast of the only ancient bell in the county upon which a figure is stamped. The Virgin and Child, fig. 92, are upon the waist of the 4th bell there in company with stamps figs. 14 and 25, which will be referred to presently. These figures, with the same inscription and



87



85

stamps, are also upon the 5th bell at Haxey, Lincolnshire.* Similar figures, but not absolutely from the same stamp, are found upon mediæval bells at Heighington, Newcastle-

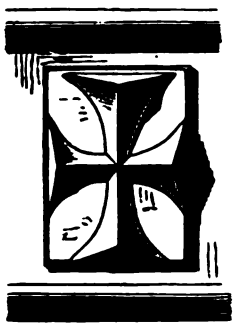
* *Ex. Infor.* Rev. J. T. Fowler, F.S.A.

on-Tyne, York, and Thurcaston, Leicestershire. An engraving of the latter is here given for comparison (fig. 117.)

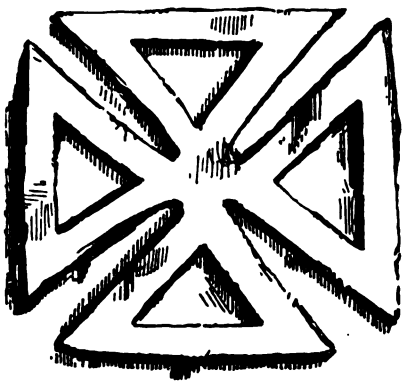
92

117

The rude initial cross fig. 95 is only found upon the 3rd bell

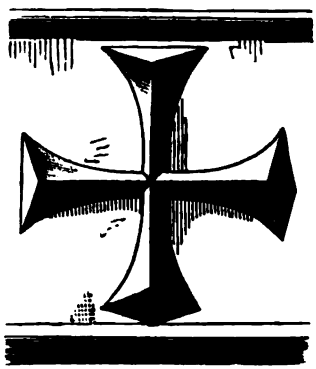


107

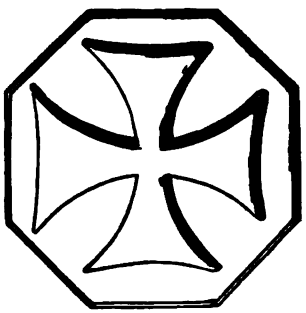


95

at Aldwincle S. Peter, dated 1585. Figs. 107 and 110 are the initial crosses upon the 1st and 2nd ancient bells at Radston, and the cross fig. 111 is upon the large bell at Blatherwycke, and upon the second bell at Potterspury; upon the former bell are the initials (apparently of the

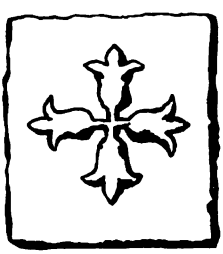


110

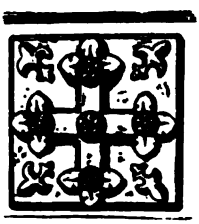


111

founder) T. H. with a coin, and upon the latter H. T. also with a coin; in one case these initials are evidently transposed. Figure 21 is on two bells, viz.: Fotheringhay 1st



21



17

23

and King's Cliffe 4th; upon the latter it is in company with fig. 23. It is perhaps also upon the 3rd bell at Whittlebury. These stamps are also found in Leicestershire. Fig. 17 (of

the ornamentation on this I cannot be quite sure) is the initial cross upon the 2nd and 4th bells at Heyford, and acts as the same to a portion of the inscription on the tenor bell at Wellingborough, which was probably cast by Hugh Watts of Leicester. The cross fig. 77 is upon one bell only,—the 4th at Higham Ferrers, which also bears the shield used as a stamp by Watts of Leicester.

77

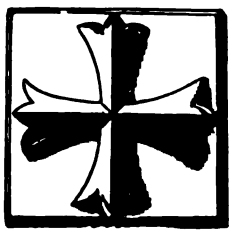
This rebus shield fig. 14 is upon ancient bells at Arthingworth (3rd), Desborough (4th), Easton-by-Stamford (2nd), and Stanion (4th), in which

14

25

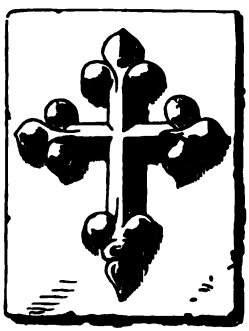
four instances it is accompanied by fig. 25 here engraved. It also appears upon the 1st bell at Barnwell S. Andrew with fig. 27 (over) as the initial cross, and upon the 4th

bell at Hargrave in company with figs. 3 and 22 (hereafter referred to), and with Newcombe's letters, which show that it was at a later period in the hands of the Leicester founders. There are reasons for thinking that this shield belonged originally to the early Nottingham founders.*



27

The only other stamps found upon ancient bells in this county cast by unknown founders are those upon the extremely interesting early dated bell at Cold Ashby (the 1st of three). These are, without noticing the two impressions of Edward the First's penny—four in number, namely, the elegant and simple initial cross, fig. 112, the fleur-de-lys fig. 114, given twice, the oval-shaped stamp fig. 113, bearing a right hand held up in benediction, around which there is a legend, and the circular stamp fig. 115, which



112

113

115

114

* *See Church Bells of Leicestershire*, pp. 81, 82.

shows a fleur-de-lys on either side of a bell, also surrounded by an inscription.

The inscriptions on the two last mentioned stamps have—if they were ever clearly visible—partly disappeared. They have been carefully inspected on the bell several times, and very excellent casts taken, which have been submitted to three Fellows of the Society of Antiquaries of London, the most accomplished readers of such inscriptions in this country, with, I regret to say, not very satisfactory results. It may be well to give their separate readings of first the oval stamp, and then of the circular one.

The oval stamp was the private seal of, possibly, the donor of the bell, or of the ecclesiastic under whose direction it was cast. This is shown by the two first words of the legend S' [igillum] EGIDII; but who this "Giles" was cannot at present be determined from the remaining words on his seal. The attempted readings of the whole legend are (the letters within brackets being uncertain) :—

1. S'EGIDII : DE : [ALD]E[RI]GH : [ABB]ATIS
2. S'EGIDII · DE · R[·]ELIGHE · [· · ·]MTIS
3. S'EGIDII : DE : [A.]ENGH[A'] : [—]ATIS.

The circular stamp we may safely assign to the founder of the bell, as his recognizance or trade mark: the attempted readings of the inscription around this are :—

1. VILLES · DE · FLINT
2. + S[W]ILL[ES] · DE · [BLINI.]

I incline to read it "Willes de Flint," though Willes is clearly not satisfactory.

116

The form of letter used in the inscription on this bell is singularly simple and bold, and—the bell being cleanly cast—is in fine preservation. The first word, engraved from a cast taken from the bell, is here given (fig. 116.)

In addition to the old bells already mentioned there are others to which reference will be made in the notes upon the founders of the more modern bells, to whom we must now give attention.

LEICESTER.

JOHANNES DE STAFFORD. There are good reasons for believing that John of Stafford had a foundry in Leicester at least as early as the middle of the fourteenth century: but I do not find a single bell in Northamptonshire bearing his initial cross or letters.

WILLIAM MILLERS is the next known Leicester Bellfounder. He was admitted a member of the Merchants' Guild, Leicester, as a "Bell Heytaû"* in the year 1499-1500.†

* "Heytaur" or Yeytaur, that is, Bellyetter, Bellzetter, or Bellfounder.

† Hall Book, 1477-1553, p. 67.

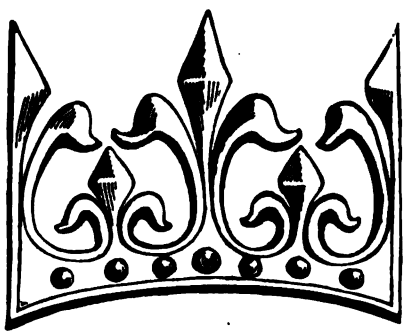
He died soon afterwards (in 1506), for his will—wherein he is described as of All Saints, Leicester, Bellfounder—dated 29th Nov. 1506, was proved on the 12th of the following January. His widow, Margery, married for her second husband

THOMAS NEWCOMBE, who described himself in his will as of Leicester "*fusor campanarius.*" He carried on the business of the Leicester foundry until his death, which took place in the year 1520. He was buried in All Saints' Church, Leicester. His will, dated the 20th March 1520, was proved on the 25th of August following. He left by his wife Margery, the widow of William Millers, two sons and three daughters, namely, Robert, Edward, Joan, Agnes, and Margaret. His widow (now twice a widow) having succeeded to the bulk of her second husband's property and to the foundry, married a third husband, viz.:

THOMAS BETT. He was Mayor of Leicester in 1529, and is styled in a Roll of the Mayors "Bellfounder of All Saints" and "ancestor of the Newcombes." He is clearly the Bellfounder referred to in the accounts of the wardens of the Church of S. John Baptist, Peterborough, for the year 1537-8, quoted in the description of the bells of that church in this volume. Thomas Bett outlived Margery, and afterwards married Anne . . . . His will, dated 19 Dec. 1538, was proved on the 6th of February following. By it he left nearly the whole of his property to Robert Newcombe who had married his daughter Katherine (his only child, apparently, by a former wife): by this means he enriched his son-in-law, who also succeeded to

the foundry, and so, in this way, Thomas Bett became, in a sense, according to the Mayors' Roll just quoted "ancestor of the Newcombes." This

ROBERT NEWCOMBE, in 1540, purchased from George Belgrave a messuage in All Saints' parish Leicester, situate between his own tenement on the south and Thomas Bridge's on the north, and abutting on the east part upon the Church of All Saints, and on Clement's Lane on the west. This transaction shows the site of the foundry. He purchased the great bell of Leicester Abbey (and so, most likely, the other bells also) at the Dissolution, and exchanged it, in the year 1542-3, with the churchwardens of S. John Baptist, Peterborough, for their cracked bell, receiving the difference of value in money. A full account of that transaction will be found further on in the description of the bells of that church. A bell hangs at Little Bowden in this county, inscribed "Robade Newcome" which, for several reasons, I incline to attribute to this founder rather than to his son of the same name: it bears the stamp fig. 35 and the cross fig. 22 (which will be referred to presently) between the words. This stamp (fig. 35) which was frequently used by the early Leicester founders is also found upon bells at Apethorpe (4th), Great Billing (2nd), Collingtree (3rd), Deene (2nd), Geddington (3rd), Hannington (1st), Lowick (4th), Sudborough (3rd), and



35

Tansor (1st). Robert Newcombe was elected Mayor of Leicester in 1550. He left four children, Thomas, Edward, Anne, and Robert. The three sons being all associated with the foundry, it is necessary to speak of them separately.

1. THOMAS NEWCOMBE as "primus filius Robti Newcombe" was admitted a member of the Merchants' Guild in 1567-8. In 1562 "Mayster Newkom" recast "o^r^ Ladye bell" at Melton Mowbray, Leicestershire. That bell—the 5th of the present ring—still hangs in the fine tower of Melton Church, and it enables us to show the founder's mark, bearing his initials, used by this Thomas Newcombe, and, undoubtedly, also by his predecessor of the same name in the craft in Leicester. It is fig. 24 here given. The same shield is found upon many bells in this

22

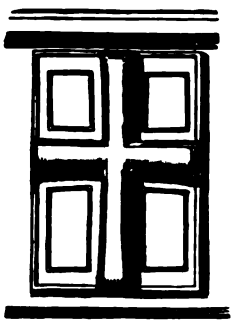
24

121

county, notably upon the whole ring of four bells at Barton Seagrave. It is frequently associated with the initial cross fig. 22. This cross, so frequently found, both in this county and in Leicestershire, is usually so much abraded, that an example showing the whole perfectly, as regards the orna-

ment between the limbs, is seldom found: indeed several casts taken in Leicestershire led me to believe that simple foliage was employed as given on the woodcut above, fig. 121,

26



32

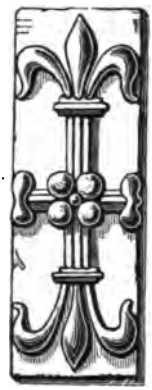
but casts taken from this cross on bells at Stanion and elsewhere, where it is in better preservation, show that the woodcut as now given (fig. 22) is the correct form as used by the early Leicester founders. They also used the stamp fig. 26, which is found in this county upon the 3rd bell at Geddington and on the 1st at Tansor, and the initial cross fig. 32 which is found only once in Northants—upon the 5th bell at Desborough.

37

The stamp fig. 37 is upon Newcombe's bells at Apethorpe (4th), Desborough (5th), Hannington (1st), and Mears Ashby (3rd), and the very handsome cross fig. 45 is found upon the 3rd bell at Cosgrove,

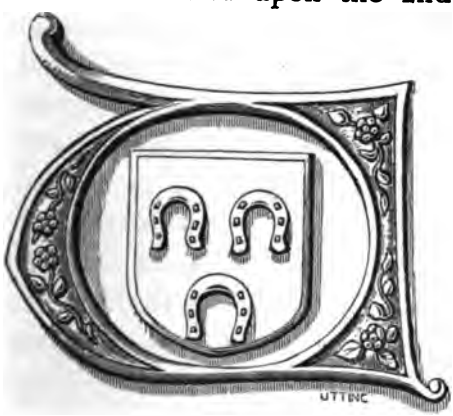
the 3rd at Geddington, and notably with corresponding elaborate letters, upon the 4th bell at Deene. In these

45



42

instances it is accompanied by the intervening stop fig. 42. It is also found upon the 2nd bell at Barby in company with fig. 24, and upon the 3rd bell at Isham in company with fig. 1 (to be referred to presently), showing, probably, that Newcombe and his contemporary Watts of Leicester were partners in the casting of that bell. The stop fig. 42 is also upon one of Newcombe's bells (4th) at Apethorpe, and upon the 4th bell at Higham Ferrers. All these bells bearing figs. 22, 24, 26, 32, 35, 37, 42, and 45, may



30

be ascribed to the early Leicester founders—this Thomas Newcombe and his predecessors—as may also the use of the initial letter V fig. 30 (on the preceding page) which is found on the 4th bell of the Paulerspury ring.*

Thomas Newcombe died in 1580-1, being buried in All Saints' Church, Leicester, on the 7th of February in that year. His will was proved in the Archdeaconry Court of Leicester in the same year (1581). He had several sons, but none of them appear to have been connected with the foundry.

2. ROBERT NEWCOMBE was another son of Robert, the son-in-law of Thomas Bett. He placed his name upon the 4th bell of All Saints, Leicester, in 1586. Upon that bell the cross fig. 48,† which is also found upon bells at Arthingworth (4th and 5th), East Farndon (4th), Stowe (2nd), Thenford (4th), Weston-by-Welland (4th), Wakerley (1st), and Wicken (1, 3, 4, and 5). These bells (excepting those at Wicken, which were cast by Hugh Watts) may therefore be assigned to the Newcombes, or to them in union with

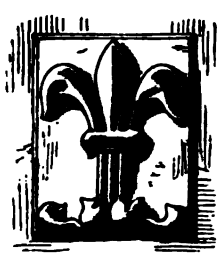
48

* The use of these stamps by the early Leicester founders is more fully traced in *Church Bells of Leicestershire.*

† There are two sizes of this cross found, but as they are precisely alike, no object would be gained by engraving more than one.

Francis or Hugh Watts of Leicester, whose stamp also appears upon some of these bells, and with whom, as we know, they were occasionally in partnership. It is also upon the 2nd bell at Edgcott, cast by Bartholomew Atton, who, as we shall see, was connected with the Newcombes of Leicester, and upon the 4th bell at Grendon cast by Hugh Watts in 1618. This cross is found upon earlier bells in Norfolk, and elsewhere, bearing the mark of Richard Brasyer of Norwich;* it may have fallen into the hands of the Leicester founders when the Norwich foundry was closed for a short time after the year 1513.

3. EDWARD NEWCOMBE was the third son of Robert Newcombe, the son-in-law of Thomas Bett. He married Elizabeth Martin in All Saints Church, Leicester, on the 12 January 1573-4. He lived in S. Martin's parish, was one of the "Stewards of the Fairs" in 1574-5,† became a member of the Town Council in 1577,‡ and was elected Mayor in 1599. He is, I presume, the "Edward Newcome" whose name appears upon the 3rd bell at Holcott, the 2nd at Stanion, and the 1st at Winwick. Upon all these, as well as upon Clipstone 4th bell, Duddington single bell, and Great Oakley 2nd, is the stamp fig. 86 as an intervening stop, thus showing it to have been used by the Leicester founders. Three, at least, of his sons were connected with the foundry, viz.:



86

1. ROBERT NEWCOMBE, his eldest son, baptized 20 January

* *Church Bells of Norfolk*, p. 32. † *Chamberlains' Accounts.* ‡ *Hall Book.*

1576-7, was admitted into the Merchants' Guild as a "Bell-founder and Tann'" in 1600-1, when he paid "a pottell of wyne" as his fine.

2. THOMAS NEWCOMBE, the third son of Edward, placed his name upon bells in Leicestershire in 1604 and 1611.

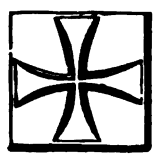
3. WILLIAM NEWCOMBE, the fifth son of Edward, cast (in partnership with Henry Oldfield of Nottingham) "Great Tom" of Lincoln in the Minster yard in the year 1610.*

At the commencement of the seventeenth century the Newcombes ceased to use, excepting in rare instances, their old initial crosses, and other marks, as well as their old sets of letters and forms of inscription, and began to use the form (in plain Roman capitals) to which they subsequently, as a rule, adhered:—

+ Be . yt . knowne . to . all . that . doth . me . see .
that . Newcombe . of . Leicester . made . mee.

with the cross fig. 5 prefixed.

At that time the Newcombes were largely employed in various parts of the country to cast church bells: but the most noteworthy bell of that date from their foundry is one which is—so far as at present known—quite unique. It is the well known 4th bell at S. Mary's, Oxford, called the "Music Bell." Some account of it will appear under the description of the bells at West Haddon, where two of its curious stamps are found. In 1611, when Edward Newcombe and his sons recast the 2nd bell at S. Martin's,



5

* *Hist. Lincoln*, (1816) p. 75.

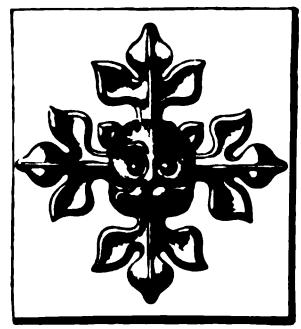
Leicester, he was styled by the churchwardens there "old Mr. Newcome." Although I find no record of his death, he probably died soon after that date, after which the foundry appears to have been merged into, or to have been eclipsed by, that of Hugh Watts, the son and successor of Francis Watts, and who about that time began to acquire a great reputation as a Bellfounder. The last dated bell of the Newcombes in Northants is the 2nd one at West Haddon, cast in the year 1611.

HUGH WATTS. On the 1st bell at South Luffenham, Rutland, is inscribed: "Hew Watts made me 1563," and it bears a stamp (fig. 2 over) which we shall find was in the hands of the Watts family, but I have been unable at present to identify him as one of the Leicester founders. The first member of that family I find mentioned as connected with Leicester is

FRANCIS WATTS, who, in the year 1564-5, bought the bell wheels belonging to S. Peter's Church, Leicester, then being taken down.* He resided, and probably had his foundry in the "Galtrye gate of the burroughe of Leicester." In 1585 he, in partnership with the Newcombes, cast the tenor bell at Loughborough, Leicestershire. To him may be safely assigned the founding of the 3rd bell at Bugbrook, the 2nd at Clipston, and the 2nd at Dallington, all bearing the stamp fig. 2 (over); also the 5th bell at Rushton, upon which is placed as a stamp fig. 3 (over): both these stamps were used by him, and occasionally by his son and successor,

* *Chamberlains' Accounts* in MS.

Hugh Watts.* Francis Watts also appears to have been connected with his neighbours and relations† the Newcombes in the casting of the 4th and 5th bells at Arthingworth, the



2

3

2nd at Stow-nine-Churches, the 4th at Weston-by-Welland, and the 1st at Wakerley, each of these bells bearing, in addition to Newcombe's stamps, the shield fig. 1 which we shall see presently was in the hands of the Watts family.

1

Francis Watts died in the year 1600. His will, dated 8 Feb. 1599-1600, was proved on the 2nd of September in that year. He left the chief of his property to his wife, and to his second son Hugh—his eldest probably died young.

* This latter stamp is found upon bells cast by the Newcombes at Cosgrave (3rd), Hargrave (4th), and Paulerspury (4th).

† Helen, daughter of Francis Watts, appears to have married Robert Newcombe.

HUGH WATTS was born about the year 1582. He placed his name in 1600 upon a bell at Burrow-on-the-Hill, Leicestershire, since recast, and upon the present 2nd bell at Evington in the same county is "Hugh Wattes made me 1605." These are the only two instances I have found in which he adopted a custom so soon prevalent with all founders of putting their names upon the bells they cast. Upon this Evington bell is the shield (fig. 1) just given. The presence of this shield in conjunction with his name enables us, as we have seen, to assign several older bells, bearing the same mark, to his father Francis Watts then lately deceased. Hugh Watts was admitted a member of the Merchants' Guild in 1611-12.* He soon obtained a high reputation as a founder; his bells are still extremely numerous both in this county—where there are more than 170—and in Leicestershire. There are complete rings of his casting at Little Addington, Brackley, Creaton, Everdon, Hazlebeach, Helidon, Isham, Marston Trussel, Moreton Pinkney, Naseby, Norton, Woodford Halse, and Yelvertoft. Although Hugh Watts upon rare occasions used the stamp fig. 2 (as at Grendon (1st and 2nd) and at Crick (3rd)) which had been used by his father, he, as a rule, used no other mark in addition to the shield already mentioned (fig. 1). It is therefore unnecessary to enumerate in detail his numerous bells still existing in Northamptonshire. The presence of this shield upon them, which will always be pointed out in connection with the inscriptions, will

* *Hall Book.*

sufficiently identify them. It is worthy of note that this mark was used for a short time by the Norwich founder Richard Brasyer (*circa* 1450), who, however, afterwards exchanged it for a more heraldic one with an ermine field, in place of the diapered one. At the death of Richard Brasyer in 1513, the foundry at Norwich was closed for a short time.* It is not improbable that the father of Francis Watts had been employed there, and leaving at the closing of the foundry, found his way to Leicester, opened a foundry there on his own account, and used as a mark the shield and some other stamps, with which he had been familiar at Norwich.

For many of their inscriptions both Francis and Hugh Watts used handsome gothic capitals (see figs. 53, 53*a* and

53

53*a*

97), but Hugh Watts more generally used a rather clumsy Roman capital letter. His favourite inscriptions were

* *Church Bells of Norfolk*, pp. 28-33.

"God save the King," "Celorum Chrste platiat tibi Rex sonvs iste" (the letter I being always wanting in the second word), "Cvm sono si non vis venire nvnqvam ad preces cvpies ire," "Cvm Cvm and pray" and portions of the alphabet. The latter appear upon many bells, indeed the

97

whole ring at Woodford Halse are, what are termed, alphabet bells. His most frequent inscription, however, was "IH'2 : Nazarenvs : Rex Jvdeorvm : Fili Dei : miserere mei" (the first S being always reversed). Of this inscription there are still no less than sixty-seven examples in this county: indeed so frequently did Watts use this form that his bells became known as "Watts' Nazarenes." A peculiarity in his gothic lettered inscriptions may be mentioned: he possessing no capital letters W and Y—these being seldom required in Latin inscriptions—they

always appear in small black letters. Hugh Watts' inscriptions are usually carried all round the bell, the spaces between the words being filled up, in the majority of cases, with an ornamental band of stiffly formed acorns and oak leaves.

Hugh Watts was elected one of the Chamberlains of the Borough of Leicester in 1620-1 and Mayor in 1633-4. He had a younger son—another will be mentioned presently—Francis Watts who was apprenticed to his father as a Bellfounder, and who was admitted to the Merchants' Guild in 1636. He probably died before his father. After taking his full share in municipal matters in the stirring times in which he lived, Hugh Watts died in 1643. His Will, dated 1 February, 1642-3, was proved on the 23rd of the next month. In it he described himself as "Hugh Watts of the Borough of Leicester, the elder, Bellfounder," and his dwelling house as "The Talbott." He left all his "tools and implements belonging to the trade of a Bellfounder" to his son Hugh Watts, who, however, does not appear to have been in any way connected with the foundry, and who certainly did not carry it on after his father's death.

George Curtis has been mentioned as a Leicester Bellfounder. He was apprenticed to Hugh Watts and "took up his freedom" on the 9th May, 1627,* but I think he was never more than a foreman under Hugh Watts. He occupied a tenement in the South-gate which Hugh

* *Hall Book.*

Watts held of the Corporation of Leicester.* The only reference to him I have seen in connection with the foundry is a charge by the Chamberlains of the Borough in 1644-5 of 2s. 6d. paid to "George Curtice for exchangeinge of Thomas Hartshorne's bell," Hartshorne being the cryer. This would be shortly after Hugh Watts' death, and when Curtis was probably winding up his master's business. His name has not been found upon any bell. He died in 1650 as we are told in the following entry in the Register of S. Martin's Church, Leicester,—an entry which no doubt has led to the inference that he was a master founder:—

Año Dñi 1650
Septem. 5th George Curtis Bellfounder was burydd.

To show that the Leicester foundry was closed about that time we find the following entry in the Chamberlains' Accounts for the year 1655-6:—

Itm payd for castinge the Cryer's Bell and for the carriage thereof *to Nottingham and backe againe* 00 . 07 . 04

Portions of Watts' foundry gear passed into the hands of the Nottingham founders. We find his letters used by them upon bells in Leicestershire, but his mark (fig. 1) and band ornaments never appear after his death.

Thomas Clay. After the closing of Hugh Watts' foundry and the dispersion of his gear there seems to have been no attempt made to revive the craft in Leicester for several years. At length, in 1711, the name of Thomas

* *Chamberlains' Accounts*, 1644-5.

Clay of Leicester appears as a founder upon two bells yet existing in Leicestershire, and in 1715 he cast the present tenor bell at Great Harrowden. Beyond these notices of his existence, and the fact that he cast a ring of eight bells for Southwell Collegiate Church, which were so much disliked that they were speedily recast by Rudhall of Gloucester,* I know nothing.

EDWARD ARNOLD. After another interval of several years a foundry was again opened in Leicester by Edward Arnold, who had worked with, and succeeded, his uncle, Joseph Eayre of S. Neots. His foundry is said to have been in Hangman's Lane—now called Newarke Street. The first ring of bells he cast in Leicester was that of Rothley, Leicestershire, in the year 1784. He did not supply many bells to Northants: the single bell at Abthorpe, the tenor at Irchester, four of a ring of five at Dingley, and a ring of six at Moulton, are from his Leicester foundry.

MESSRS. TAYLOR. During part of the time that Edward Arnold carried on the Leicester foundry, he also continued his business at S. Neots, into which he received, as an apprentice, Robert Taylor, who towards the close of the eighteenth century succeeded to the foundry there, which at that time was carried on in a lofty brick building situate in the Priory, and built in the form of a bell. The business was carried on there by Robert Taylor, then by Robert Taylor and Sons, until the year 1821, when they removed to Oxford. In 1825 the late Mr. John Taylor, one of the

* *Midland Counties' Historical Collector*, vol. ii. p. 355.

above firm, went to Buckland Brewer, near Bideford, Devon, to cast the bells there, and after casting several rings and odd bells in Devon, Cornwall, &c., returned to Oxford in 1835. In 1839 or 1840 he and his son came to Loughborough, Leicestershire, to cast the bells there, and finding the town well situated for business, took up their residence in that place. Since that time Mr. John Taylor has died, leaving his son, the present Mr. John William Taylor, the head of the now justly celebrated Leicestershire foundry. The Oxford foundry, which had been chiefly under the superintendence of Mr. William Taylor, brother of the above mentioned Mr. John Taylor, was closed upon his decease which occurred in 1854.

The Messrs. Taylor have supplied a large number of bells to Northamptonshire from all their foundries. As their names appear upon them a list in detail is rendered unnecessary.*

B. CORT, of Leicester, who was a local ironmonger, supplied the 3rd bell at East Farndon in 1820. He probably employed J. Bryant, of Hertford, to cast the bell.†

STAMFORD.

THERE was a foundry here which supplied numerous bells to the churches of Northamptonshire and the surrounding counties.

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* For a full account of the ancient Leicester Bellfounders with copies of their Wills, &c., &c., see *Church Bells of Leicestershire*, p. 37-74.

† See *Church Bells of Leicestershire*, p. 95.

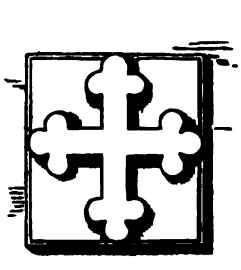
Tobias (or Tobie) Norris, Bellfounder, took up his freedom on the 4th of June, 1607. He was one of the "Capital Constables" in that year, and again in 1621-2, and warden of S. George's Church in 1613-14. His name also occurs in connection with charities belonging to S. George's parish in 1609. He died on the 2nd November, 1626, and was buried in the north aisle of S. George's Church, Stamford, where a small brass thus records the fact:—

HERE LIETH THE BO
DY OF TOBIE ИORRIS
BELFOVИ : WHO DEC
EA : THE ☈ OF ИO 1626

and the Register of the parish says:—

1626 Tobye Norris Bell-founder was buryed the iiij daye of November

His earliest bell in Northamptonshire appears to be the 1st of the ring at Wadenhoe, dated 1603, and his latest the 4th at Lutton, dated 1619. He did not place his name as



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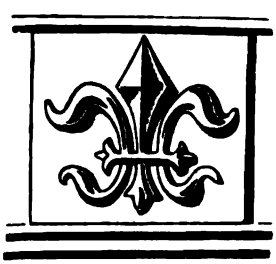

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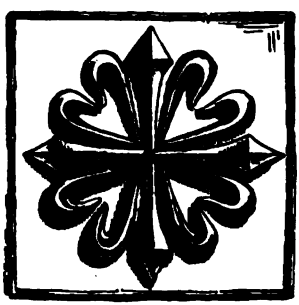
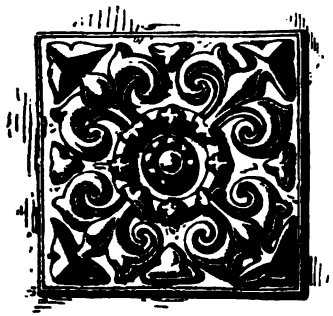


65

founder upon the bells from his foundry, but he used several stamps. He placed the initial cross, fig. 15, upon his bells

at Bainton (1st), Barnack (2nd and 3rd), Etton (3rd), Pilton (2nd), Stanion (1st), and Tansor (2nd), and with this cross he placed as an intervening stop fig. 36 at Great Addington (3rd), Warmington (3rd), Helpstone (3rd), Thornhaugh (1st), Paxton (1st), and Wadenhoe (1st). He also used the initial cross fig. 65 at Lutton (3rd), and Wadenhoe (3rd), and with the same cross he used as intervening stops figs. 98 and 100 upon the 4th bell at Lutton. Figure 101 appears as an initial cross upon his bells at Fotheringhay (2nd), King's Cliffe (2nd), Lutton (1st), Pilton (3rd), Harringworth (2nd), and Etton (2nd), in the two latter cases with fig. 36 given above as an intervening stop. Another—



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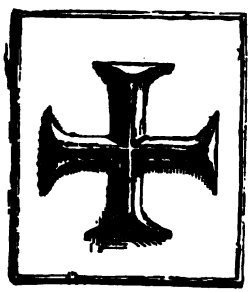

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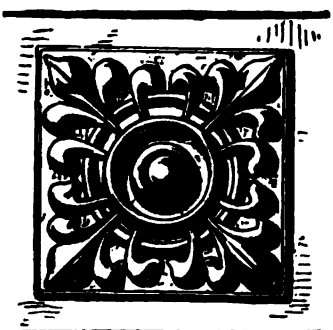

100

Tobyas Norris, also a Bellfounder (probably a son of the above Tobias), took up his freedom on the 4th June 1628, and we find his name as "Toby Norris of Staunford bellfounder" mentioned in a document relating to the church estate in 1638. He apparently occupied a subordinate position in the foundry.

THOMAS NORRIS—who, upon the death of Tobias the elder, succeeded to the business—took up his freedom as a Bellfounder on the 31st December, 1625. He was warden of S. George's Church from 1630 to 1632, spelling his name as Norys and Norris. He was constable for the parish of S. George 9 and 10 Car. 1st; elected a "capital burgess" (that is, a member of the body corporate) 25th September, 1638; Chamberlain in 1641-2; and Com-burgess (or, as would now be said, Alderman) 27th January, 1652-3.. He was also one of the "Conduit Masters" for several years. While he sat in the Council Chamber it is recorded of him that he was upon several occasions fined ij*s.* vj*d.* for non-attendance at meetings. In 1656-7 he served the office of chief magistrate as "Alderman"—the title of "Mayor" was not then adopted at Stamford—for his native town.* Besides being a member of the Borough senate, Thomas Norris was also a useful parochial officer of S. George's parish, filling several offices of trust and consideration. At a meeting of the Hall, held 10th May, 1663, it being agreed that the sum of £200 should be borrowed towards defraying the expenses of a new Charter from the King, Thomas Norris was one of the sureties.

His career in the Corporate Chamber was not always a pleasant one, for we find that at a Common Hall held on

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* During his tenure of office his apprentice, William Saunders, "because he hath served seven years apprenticeship in this Corporation is freely admitted to scott and lott." No further mention is found in the corporate records of Wm. Saunders. It may be worth noting that at a meeting of the Council held 28th April, 1664, the Fee for taking up the Freedom of Stamford by a Bellfounder was fixed at £15.

13th July, 1665, "Thomas Norris and Robert Whatton two of y^e^ Aldermen" had notice "to appeare at y^e^ next hall, and in the interim shall doe and p'forme their duty as is injoyned on y^e^ rest of y^e^ Aldermen, or others to be chosen in their place." The duty alluded to as being shirked, consisted in carrying out a previous order made by the Hall, that in consequence of the plague raging very severely at Peterborough and adjacent places, a strict watch was to be kept day and night to prevent any person entering Stamford without a pass: and in order to see that the guard did their duty, one of the first company (Aldermen) was to be with the guard, one every night in his turn.

From some cause not recorded in the municipal books, Thomas Norris appears, some years later, to have taken umbrage, for at a meeting of the Hall, held 29th August, 1678, the following letter, resigning his seat, was read by the Mayor:—

Mr. Mayor

I have not of late received soe much content and satisfaction in my residence in Stamford as formerly so am resolved to retire myselfe amongst other my relations in y^e^ countrey soe y^t^ I shall not bee capacitated to doe y^e^ corporacon any further service, and am desirous to resigne up my office of Alderman, and my requests are y^t^ you will bee pleased to accquaint y^e^ rest of y^e^ brethren therew^th^, and accept of this my resignation, and although I cannot bee ffurther serviceable to y^e^ Corporacon yet I shall alwaies pray for y^e^ p'spitye thereof & am

Yo^r^ most humble serv^t^

Thomas Norris.

Stamford Aug. y^e^ 6, 1678.

484387

The resignation was accepted, but to what place Thomas Norris retired is unknown: perhaps to Barrowden in Rutland, where, as the Registers show, a family of his name was living from 1610 to 1699.*

There are several of Thomas Norris' bells in Northamptonshire. They are found dating from the year 1629 at Denford (1st) to the year 1671 at Apethorpe (3rd). A bell of his hangs at Fakenham, Norfolk, dated 1678, the year when, according to the above letter, he resolved to leave Stamford. In addition to the stamps above given (figs. 15, 36 and 65) he also used, though rarely, a rather larger form of the last mentioned cross, viz., fig. 58. His son and successor (who occasionally placed his own name on bells during his father's life time),

58

Tobias Norris was baptized at S. George's Church, Stamford, on 25th April, 1634. He was Overseer of the Highways in 1660-7, of the Poor 1678-9 and Churchwarden in 1685-6; his name also occurs in connection with parish charities in 1693. He was buried, as appears by the register of S. George's parish, 19 January, 1698-9. His bells in Northamptonshire—which are not numerous—range in date from 1662, at Weston-by-Welland (5th) to 1686 at Nassington (2nd), but he continued casting until his death. He

* Edith the wife of Thomas Norris (according to the parish registers of S. George, Stamford) was buried 28th July, 1673.

occasionally used figs. 15 and 65 as initial crosses, but frequently placed his name as founder without any cross or stamp.

The favourite inscriptions of the Norris family were "Mvlti vocati pavci electi"—"Cvm voco ad ecclesiam venite"—"Omnia fiant ad gloriam Dei"—"Non clamor sed amor cantat in aure Dei"—and, occasionally, on the tenor bell, as at Deene, "Non sono animabvs mortvorvm sed avribvs viventivm," which, as has been said, was perhaps "a fling" at the old faith.

Mr. Justin Simpson of Stamford, to whom I am indebted for much of the above information respecting the Stamford bellfounders, tells me that there is, unfortunately, no known record pointing out the precise site of the foundry, but that it is generally believed to have been in the vicinity of the present Gas Works, or of Mr. Blashfield's Terra-cotta Works.

ALEXANDER RIGBY appears to have been connected—perhaps as foreman—with the Stamford foundry for some years before the death of Tobias Norris in 1698-9, for at Great Billing the 1st bell cast by him is dated as early as 1684. There are not many bells by Rigby, or as he sometimes spelt his name "Rigbe," in Northamptonshire, but there are plenty to show that he carried on the foundry for a few years (until his own death) after the decease of the last Norris. Rigby's bells extend from (as just stated), 1684 at Great Billing, to 1702 at Bainton (2nd). Upon several of these he placed the cross fig. 101 used, as we have seen, by the Norris family. He died at Stamford in

the year 1708, and was buried at S. Martin's as appears from the Register:—

1708 Alexander Rigby, bellfounder, bur. Oct'. 29.

He is referred to, in a not very complimentary manner, on the treble bell at Badgworth, Gloucestershire:—

Badgworth ringers they were mad
Because Rigbe made me bad;
But Abel Rudhall you may see
Hath made me better than Rigbe.

At his death the Stamford foundry was closed.

HERTFORD.

John Briant, bellfounder of Hertford, supplied many bells to Northamptonshire churches. They date from 1790 at Chacombe (5th) and Thorpe Mandeville (1st) to 1824 at Boughton (1st and 2nd). He was born at Exning in Suffolk. At an early age he was sent to a school at Newmarket, from which it was his father's design he should proceed to one of the Universities, and eventually take Holy Orders. He, however, had a great taste for mechanics; and clock and chime making especially engrossed his attention; so that he did not follow the course marked out for him by his father. He commenced business as a Bellfounder by casting the ring of eight bells at S. Andrew's, Hertford, and his fame as a good founder soon procured him a large con-

nection. He had an excellent tuner of bells—Henry Symondson—who speaking of him to my informant, Mr. Leonard Proctor of Bennington, Herts, said "that no man took so much pains and trouble as his master in turning out superior bells in perfect tune," and that "oftentimes he would rather lose by a job than have the reflection that he had sent out a bad bell." He had also an excellent foreman as bell caster, named William Skerman, a native of Hertford, who worked with him for above thirty years. John Briant was married twice and left two daughters, one by each wife, but no son.*

Unfortunate family differences were—it is said—the cause of John Briant's falling into extreme pecuniary difficulties and distress, so much so that he ended his days in the Spencer Almhouses, S. Albans, where he died on Friday, the 27th of February, 1829, being then in the 81st year of his age. Henry Symondson relates that Briant "would have one gross of iron screws put into his coffin which was done." After death his body was brought from S. Alban's, and buried in All Saints' Churchyard, Hertford, when a muffled peal was rung upon the ten bells by the "Hertford College Youths."†

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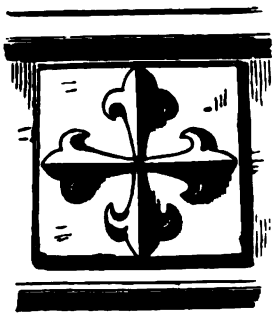
* I wish to correct an error in my *Church Bells of Leicestershire*, p. 95, where I say that John Briant had a son whose name is associated with his father's upon bells at Sheepshed in that county. I now find that my informant, who sent me copies of the inscriptions there, was in error in quoting "and son," which words I now find do not occur on the bells. This shows that rubbings are dependable, not mere copies.

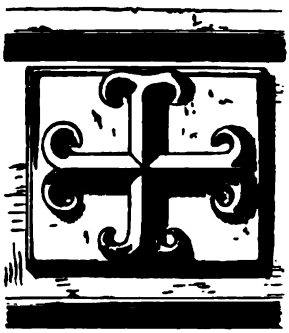
† Mr. Leonard Proctor tells me that a "Life of John Briant" has been written. I have not seen it.

WOODSTOCK, OXFORDSHIRE.

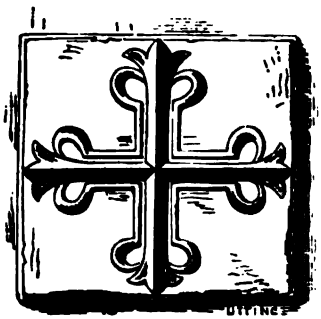
JAMES KEENE of Woodstock supplied several bells to churches in this county; they date from 1612 at Ecton (2nd) to 1651 at Middleton (5th). He used several initial



38



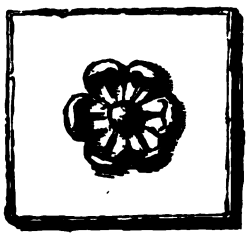
81



102

crosses and stamps. Fig. 38 is upon several of his bells in this county, and fig. 81 is upon about an equal number. Fig. 102 is upon the 5th bell at Towcester where fig. 79 is used as an intervening stamp. The same intervening

stamp, less the two curved limbs at its base, is also found upon the 2nd bell at Ecton. Fig. 91 is upon the 1st and



91

79

103

2nd bells at Ashton, and upon the 3rd at Easton Maudit; at the former place in company with fig. 103, which stamp four times repeated is upon Pitsford 2nd bell and upon the 2nd, 3rd and 4th bells at Towcester. On King's Sutton 5th bell he placed his name; he more frequently placed his initials only, and that generally in the form given as fig. 69.

69

Upon many of his bells are the initials E 🔔 N perhaps those of a foreman. His favourite inscription was "God save ovr King." Upon three bells (Pattishall 4th, Pitsford 5th and Rothersthorpe 4th) he attempted a reproduction of an ancient form thus:—"Som Rosa

polsata monde Maria vocata." He appears to have been succeeded by his son (?)

RICHARD KEENE, none of whose bells, I believe, are now in this county. The 3rd and 4th at Staverton were formerly inscribed "Richard Keene *first ring* 1662" and the 4th and 5th at Braunstone, since recast, were from his foundry in 1672.

A Mortgage Deed, now extant, dated 21st December, 1665, points out the probable site of the Woodstock foundry. The Deed was made between Richard Keene of the Borough of New Woodstock in the County of Oxford "Belfounder" and Thomas Godfrey of Woodstock Park in the same county Keeper; and by it, Richard Keene, in consideration of £30, assigned to the said Thomas Godfrey a house in Oxford Street, Woodstock, then in his—Richard Keene's—own occupation. The Deed bears an endorsement to the effect that a further sum of £120 was advanced on the 23rd December, 1674, making together £150. On the 3rd December, 1695, the above named Thomas Godfrey assigned this mortgage for £150 to John Godfrey who is also described as of Woodstock.

Richard Keene appears to have either left Woodstock shortly after the last mentioned date, or to have itinerated, for Dr. Raven tells us that he set up his foundry "on the green sand near Royston" from whence he supplied several bells to the churches of Cambridgeshire, 1699-1703. "He is said to have been 'Keene by name and keen by nature,' making considerable profit out of old metal in his recastings,

but how far the love of the joke led to the scandal it is not easy to say."*

S. NEOTS AND DOWNHAM MARKET.

JOSEPH EAYRE, the son of Thomas Eayre of Kettering (see p. 47), opened a foundry here probably soon after his baptism at Kettering as "an adult person" in the year 1731, for he sent a ring of bells to Chatteris, Cambridgeshire, in 1735, and on the 1st November, 1736, his marriage is thus noted in the Kettering register :—

Mr. Joseph Eayre *of S. Neots* and Mrs. Sarah Soame of Kettering.

He sent a few bells to Northamptonshire dating from 1754 at Yarwell (3rd), to 1771 at Weekley (3rd) and Polebrook (4th).

For his foundry he erected a lofty brick building in the form of a bell in the Priory. After his death the business at S. Neots was held jointly for a short time by his late foreman Thomas Osborn, and his cousin Edward Arnold. After they dissolved partnership

EDWARD ARNOLD held the foundry at S. Neots, sending bells from thence into Northamptonshire from 1772 (Maidwell whole ring), till 1783 (Northampton S. Giles whole ring). In 1784 he opened his foundry at Leicester (see p. 94), still however keeping on the S. Neots foundry at least for a short time.

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* *Church Bells of Cambridgeshire*, p. 52.

THOMAS OSBORN after dissolving partnership with Edward Arnold set up for himself at Downham Market, from which place he supplied bells to Oundle in 1780. The latest of his few bells now in this county is the tenor at Nassington dated 1801. About that time he took into partnership his grandson William Dobson. A few years subsequently (in 1806) upon the death of Thomas Osborn the foundry here was carried on by that

WILLIAM DOBSON, who, in 1808, cast the present ring of eight bells at S. John Baptist, Peterborough. Twenty years later he sent the two bells now hanging at Newborough. Although he had a large connection he was not prosperous in business. In 1833 his foundry passed into the hands of Mr. Thomas Mears of London.*

WOOTTON NEAR BEDFORD.

A foundry was established at Wootton, a village five miles S. W. of Bedford, and carried on during the greater part of the eighteenth century.

THOMAS RUSSELL, who was a clock and watch maker as well as a bellfounder, supplied the 2nd bell at Pertenhall church, Bedfordshire, in 1716, that being probably one of the first cast by him. We find his bells in Northamptonshire dating from 1719 at Quinton (2nd) and Rothersthorpe (2nd) to the year 1743, when he sent two bells (1st and 6th) to Flore. Thomas Russell (who was twice married) had

* See a good account of the Downham foundry in L'Estrange's *Church Bells of Norfolk*, p. 48-9.

six children (three sons and three daughters). His first son—John—died in his infancy, but Thomas, baptized 8th February, 1707-8, and William, baptized 27th September, 1710, were in due time associated with their father in the foundry, for on the 1st bell at Bromham, Bedfordshire, we read "Thomas Russell of Biddenham and William Russell of Wootton made me in 1739." An examination of the Biddenham Registers indicates that the residence of Thomas Russell the younger in that parish was only temporary, apparently extending from about the year 1734 to 1740, during which period he had three sons baptized there, but no entries relating to the family are found after the last mentioned date. Thomas Russell the elder died in 1744-5: the parish register of Wootton says he was buried on the 22nd January in that year and describes him as "Clockmaker and Bellfounder." Whether his sons carried on the business for a short time after his death has yet to be shown, but it is quite evident from bells in Bedfordshire that the foundry very soon passed into the hands of

WILLIAM EMERTON, whose father John Emerton of Marston Moretaine married Hannah Cary of Wootton on the 8th of January, 1699-1700, as is recorded in the Wootton register. Their son William Emerton, who married Mary Warren in 1766, is described in the entry of marriage in the Wootton register as a "Clockmaker." He only sent one bell into Northants—the present 1st bell at Potterspury dated 1774. He continued casting bells as late as 1789, in which year he supplied bells now hanging in the church tower of Evershot, Bedfordshire.

Upon the death of William Emerton—which could not be long after the date just mentioned—the bellfoundry at Wootton was closed. The site, on which now stands a portion of the premises of a road-side Inn, is still well known.*

BRISTOL.

THE family of Purdue or Purdy, Bellfounders, are supposed to have been of Salisbury. They were casting bells during the seventeenth century. They used large flat Roman capital letters broad on the surface for their inscriptions, and they adorned their bells with a very elegant band ornament running round the upper portion, representing vine leaves and grapes. They frequently placed their initials only as founders.

ROGER PURDUE, however, is styled in records still extant at Wells, dated 1624, as "of the cyttie of Bristoll bell-founder."† He it was who sent the treble bell to Boddington in 1624. It has the inscription in the broad flat Roman letters mentioned above. His initials appear as here engraved :—

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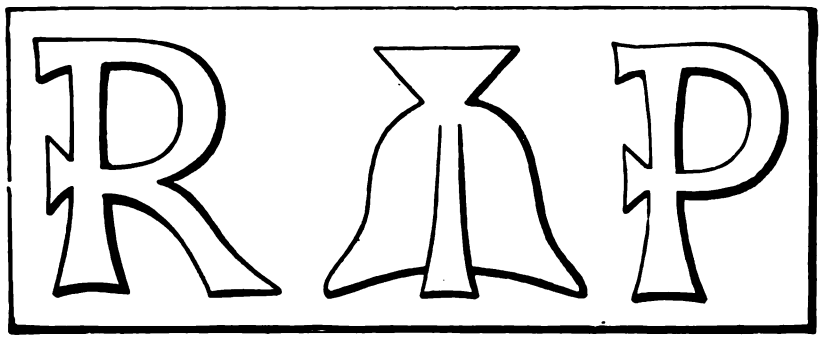
* I beg to acknowledge the kindness of James Wyatt, Esq., F.G.S., one of the Hon. Secs. of the Bedfordshire Archæological Society in sending me full notes on this Foundry and in carefully examining the Parish registers of Wootton, Biddenham, Marston Moretaine, &c., &c., for entries relating to the founders' families.

† *Church Bells of Devon*, p. 276.



104

and the very pretty band ornament is fig. 108:—

108

The bell is difficult of access so I am obliged to omit engraving the initial cross.

HADDENHAM, CAMBRIDGESHIRE.

CHRISTOPHER GRAYE, a son of the noted founder Miles Graye, better known as "Colchester Graye," cast bells in Staffordshire at Lynn, and at Haddenham, Cambridgeshire.* The only bell in this county bearing his name is the 3rd at Cranford S. John, dated 1663.

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* *Church Bells of Cambridgeshire*, p. 48, and Lukis' *Church Bells*, p. 150.

DRAYTON PARSLOW, BUCKS.

RICHARD CHANDLER was casting bells here during the latter part of the seventeenth and the beginning of the eighteenth centuries. His earliest bells in Northants are the 1st, 2nd and 5th at Stoke Bruerne dated 1684; the priest's bell at Wicken was cast by him in 1686; the tenor at Cosgrove also from his foundry, came in 1707, and the only other, and the latest dated, bell is the 2nd at Passenham which he cast in 1711. I am informed by the Rev. T. A. Turner, who is interested in the Church Bells of Buckinghamshire, that Richard Chandler died in 1701. If so he must have been succeeded by a son of the same name. The foundry here passed into the hands of

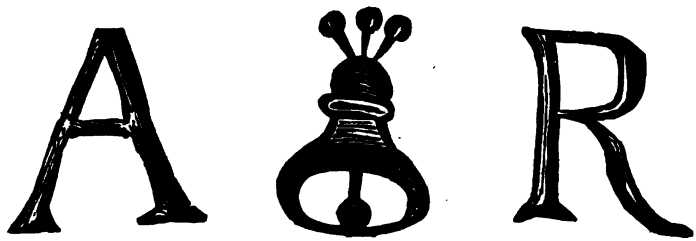
EDWARD HALL, who, in 1744, supplied the present 4th bell at Sulgrave.

GLOUCESTER.

THIS was the centre of the Bellfounder's art at an early period. John of Gloucester flourished early in the fourteenth century; Sandre of Gloucester and others followed. The Rudhalls worked a foundry here with great success from the end of the seventeenth century till about the year 1831, when it passed into the hands of the Whitechapel founders.

ABRAHAM RUDHALL. The first bell sent from Gloucester into this county was the 2nd at Watford dated 1712, and the last was the 4th at East Haddon dated 1731. Almost

all the Gloucester bells in Northamptonshire bear the initials of the founder, Abraham Rudhall, thus:—



34

ITINERATING FOUNDER.

MICHAEL DARBIE was casting bells during the second half of the seventeenth century. Mr. Tyssen says "his home was in the eastern counties but he was of a very intinerant nature." He had a temporary foundry at Oxford in 1654-6.* Dr. Raven says "his wretched bells are to be found in many districts for one specimen of his casting appears to have been enough for a neighbourhood."† As if to corroborate Dr. Raven's opinion there is only one sample of his work in this county—the 7th bell at King's Sutton dated 1655.

BUCKINGHAM.

BARTHOLOMEW ATTON, "Tann' and Bellfounder, the apprentice of Thomas Newcome Tann' and Bellfounder,"

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* *Church Bells of Sussex.* † *Church Bells of Cambridgeshire*, p. 48.

then deceased, was admitted to the Merchants' Guild, or made free of the town of Leicester, in 1582-3.

Shortly after that date he appears to have been casting bells at Buckingham,* of which place he was Bailiff in 1604.† Many of his bells sent into Northamptonshire have been recast in recent years, but a few still remain. The earliest is the 2nd at Edgcott, upon which he showed his connection with the Leicester founders by placing their stamps figs. 1 and 48. The first of those stamps also appears upon the 8th bell at King's Sutton. The latest dated of Bartholomew Atton's bells in this county are the 2nd and 3rd at Blisworth, and the 3rd at Passenham all of which are dated 1624: and upon all of which are placed, after his name, the initials R. A. He was, however, casting bells several years later for the 1st at Lichborough, since recast, was supplied by him in 1636. The initials R. A. were those of

Robert Atton who was associated with Bartholomew in the foundry. A Robert Atton—whether this founder or not I cannot say—was Chamberlain of the Borough of Leicester in 1592-3. His first dated bell in this county is the 4th at Wappenham, dated 1610, upon which he placed his initials only: he followed the same course upon other bells, as at Maidford (1st), and Wappenham (2nd). Upon the latter bell (as well as upon the 3rd at Kilsby, and the 3rd at Dodford), appears the rude initial cross fig. 109 here engraved.

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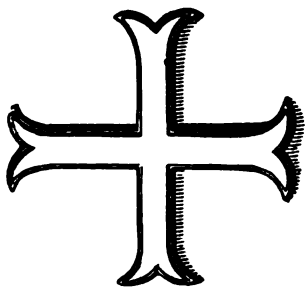
* Lukis. † Lipscomb's *History of Bucks*, vol. ii., p. 567.



109

The last mentioned bell has neither his name or initials. His latest dated bell is the 1st at Maidford, already mentioned, which was cast in 1625, but a bell dated three years later (in 1628) formerly hung at Harpole, but was recast in 1834.

BROMSGROVE.

Richard Saunders of Bromsgrove, Worcestershire, was employed to cast the ancient ring of five bells at Kettering into a ring of eight in the year 1714. Three of these bells still hang there. Upon the 1st and 2nd he placed his initials R. S., but upon the fourth appears this stamp:—

83

BICESTER, OXON.

EDWARD HEMINS, according to Mr. Lukis,* had his foundry here as early as 1729.

He sent a few bells into this county upon which his name is spelt sometimes Hemins and sometimes Hemis. Upon the 1st bell at Warkworth and the 1st at Thenford he placed his initials only. His earliest dated bells in Northants are the 1st, 2nd, and 3rd at Thenford, cast in 1731, and the last dated is the 2nd at Culworth, cast on the 23rd of December, 1747.

NOTTINGHAM.

THE foundry here, which supplied so many bells to Leicestershire, sent only one into this county—the treble bell at Braybrooke which was cast in the year 1785 by George Hedderly.†

MODERN LONDON FOUNDERS.

WHITECHAPEL FOUNDRY. There are many bells in Northants sent from this foundry.

ROBERT MOT held it from 1578 (and probably a few years earlier) to about the year 1608 when he died. The

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* *Church Bells*, p. 15.

† I have given a few notes upon this foundry in *The Church Bells of Leicestershire*; its history has yet to be written.

only bell supplied by him to this county is the 2nd at Denford inscribed :—

Robert □ mot □ made □ me □ 1581 □ □ □

He placed upon it the intervening flat stamps figs. 70, 74, 76 and 68.

70

76

74

68

From Robert Mot, who upon his bells in Sussex and elsewhere placed the medallion fig. 118, the foundry passed through several hands without any bells being sent to this county until

LESTER & PACK sent the treble bell to Tiffield in 1764. In 1769 the firm was strengthened by the addition of William Chapman. LESTER, PACK & CHAPMAN, "Bell-

118

founders at the Three Bells in White Chapel London," issued a handsomely engraved broadside, which I have seen, showing the Bells and Rings cast by them since 1738, "the number of bells in each Peal and weight of the Tenor." The list is headed by "Bell Dunstan at the Cathedral church Canterbury weight 70^{e}," and gives 158 rings of bells containing in the whole 1102 bells. After Lester's death

PACK & CHAPMAN held the foundry until 1781, sending the single bell to Rockingham in 1776, and in the following year supplying the whole ring to Whilton. William Mears joined Chapman soon after the death of Pack in 1781, and in his family the foundry continued for many years.

CHAPMAN & MEARS cast the ring of All Saints, Northampton, in 1782.

THOMAS MEARS & SON cast Harringworth 3rd and 4th bells in 1805, and Tiffield 2nd and 3rd in 1809.

THOMAS MEARS [JUN.] supplied many bells dating from 1795 at Eydon (3rd) to 1843 at Orlingbury.

CHARLES & GEORGE MEARS sent bells from 1847 (Guilsborough whole ring) till 1856, at Brington S. John's and Peterborough S. Mark's.

GEORGE MEARS & Co. supplied the treble bell to Bugbrooke in 1863, and the 3rd to Evenley and other bells in 1865: soon after which date the foundry passed into the hands of the present sole proprietor

ROBERT STAINBANK whose name is upon the 2nd bell at Bugbrooke dated 1868. Mr. Stainbank, however, retains the name of Mears in the firm (Mr. George Mears, his former partner, after being out of business some

years, died about the year 1874), and he under the style of

MEARS & STAINBANK recast some of the Oundle bells in 1869 after the fire at the church there.

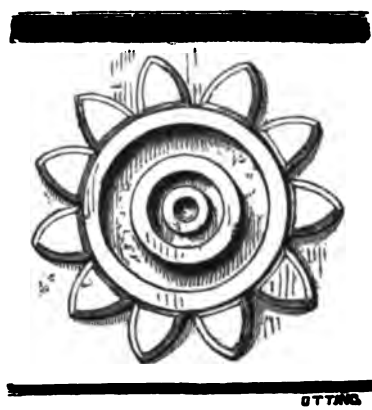
THE CRESCENT FOUNDRY, CRIPPLEGATE. There are several bells in Northamptonshire from this foundry, dating from 1853 at Oxendon Magna (3rd) to 1874 at Nassington (1st).

JOHN WARNER was in business, in the year 1763, as a Bell and Brass Founder, at a house known as the Three Bells and a Star in Wood Street, Cheapside, London. He had a brother named Tomson Warner, who, after serving his apprenticeship as an ironmonger at Ampthill in Bedfordshire, came to London and joined his brother John in business. Some time between the years 1763 and 1782 they removed to Fore Street, Cripplegate, near to their old premises, and also close by the site of the present foundry. In the latter year the brothers dissolved partnership, Tomson remaining in Fore Street and John going to Fleet Street, where he carried on business as a Bellfounder under the name of John Warner and Sons. He sometimes placed his own name on bells—as at Strood, Kent, in 1788, and sometimes that of his firm as at S. Stephen's, Norwich, in 1796, and at Colby, Norfolk, in 1802. The bell at Cripplegate church was also cast by him. From Tomson Warner (whose eldest son was named John after his uncle) the business has descended to his grandson, Mr. Robert Warner, F.R.H.S., who under the style of

JOHN WARNER & SONS is the present proprietor. Prior to 1850 the bells cast by Messrs. Warner were in sand, and

did not exceed 18 inches in diameter, but in that year, being established in the present premises, Mr. Warner commenced casting large bells in loam. The foundry stands on ground said to have been occupied by the Jews, and given—upon their banishment in the twelfth century—to the Dean of S. Paul's—hence Jewin Street and Jewin Crescent. The trade mark of the foundry (adopted, I suppose, from the name of the last mentioned locality) is a bell within a crescent. A handsome band encircles some of the more recent bells cast here, upon which also appear some appropriate inscriptions, in fine gothic letters.*

JOHN HODSON is called by Mr. Tyssen "a great London bellfounder during the latter half of the seventeenth century."† He and Christopher Hodson appear to have been the principal founders of their time—a time not encouraging to men of their craft. In 1653 John Hodson supplied a tenor bell to Badby since recast. The only bells now existing in this county from John Hodson's foundry are the 1st, 2nd and 5th at Easton Maudit, cast in 1663. The letters used are large plain Roman capitals, and fig. 78, with fleur de lys and coins of



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* I am indebted to Mr. S. B. Goslin for the above notes on the early history of this foundry.

† *Church Bells of Sussex.*

Charles I. and the Commonwealth, are plentifully used as intervening stops. Upon the tenor are, in addition, the royal arms and a rose ensigned with a crown.

ISLIP EDMUNDS, who cast the 4th bell at Wellingborough in 1764, thereon describes himself as of London. In the same year he cast the treble for Melchbourne, Bedfordshire. Dr. Raven says that "Islip Edmonds" was foreman, first to Edward Arnold of S. Neots and Leicester, and afterwards to John Briant of Hertford.* If so Edmunds must have given up his London business very early in life: moreover we find that John Briant's foreman for a long period was William Skerman.

ALPHABET BELLS.

UPON several of the ancient, and many of the more modern bells in this county, are portions of the Alphabet. It has been suggested that the founders being desirous not to offend by placing ancient precatory or devotional, and therefore often unwelcome, inscriptions upon their bells, and yet being too illiterate to suggest new ones, adopted this plan to escape the difficulty. By it they ornamented their bells with a goodly show of Gothic capitals which could give offence to no one. This may have been the case with the later bells, but the use of the alphabet surely had another origin on the more ancient ones. We find the alphabet, or portions of it, on encaustic tiles on the floors of

* *Church Bells of Cambridgeshire*, pp. 60-61.

churches. It appeared on the top of a Norman Font discovered at Severn Stoke in Warwickshire. In the *Pontificale Romanum* the Bishop is directed in the dedication of a church to write, in the form of a cross, two alphabets, one in Greek and the other in Latin, first from the East to West, then from North to South. There was clearly some symbolic meaning in the alphabet. Some writers on the subject say the letters represented the beginning and rudiments of sound doctrine, and the simple and pure truths of the Gospel.

PECULIAR USES.

THE only direction as to the use of a Church Bell in the Rubrics of the Book of Common Prayer is in that relating to Daily Service:—

> "And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him."

The Canons give a few more directions:

The 15th which directs "*Litany to be read on Wednesdays and Fridays*," orders, that warning be "given to the people by tolling of a bell."

The 67th Canon entitled "*Ministers to visit the Sick*" says:

> "And, when any is passing out of this life, a bell shall be tolled, and the Minister shall not then slack to do his last duty. And after the party's death, if it so fall out, there shall be rung no more than

> one short peal, and one other before the burial, and one other after the burial."

So much for their use.

The 88th Canon directs churchwardens not to allow the superstitious use of bells upon "Holydays or Eves abrogated by the Book of Common Prayer, nor at any other times without good cause to be allowed by the Minister of the place, and by themselves." And the 111th Canon is directed against such as shall..." by untimely ringing of bells...hinder the Minister or Preacher."

Ringing for Divine Service. Although one bell is all that is really essential for carrying out such of these directions as are now usually followed, it is generally only poverty or some other difficulty, which hinders the erection in our modern churches of a number of bells, with which to ring those peals, in which almost all English churchmen delight. And so it was in more ancient times. It will be seen that in Northamptonshire several of the larger churches had five bells, some four, in the reign of Edward VI., and that whilst many had not more than three, scarcely any were satisfied with less than two.

In churches where the Canonical Hours were kept the bells, or some of them, would be ringing very frequently; for "the ringing of these Canonical hours let the world know the time, by day and by night; and in those larger churches where such a custom was followed, the several bells, as well as the different ways in which they were rung for the purpose, told the precise service which was then

about to be chanted."* The bells of parish churches were frequently rung by the Deacons. That was the case at Holy Trinity, Coventry, in the year 1462,† and at the parish church of Ludlow in 1551, when the churchwardens paid twelvepence to "the dekyns for rynginge of day belle."‡ "Bishop Oldham (of Exeter) in his Statutes, 1511, directs how the *Annualarii* (or Chantry Priests) were to sound or toll a certain number of times with one bell then a full tolling of all the bells, at the Canonical Hours, after the accustomed manner; at the close of which the service was to begin."§ In our smaller parish churches, too, those bells appropriated to the side altars in chantry chapels, or belonging to Guilds and Fraternities, would very frequently be sounding.‖ On Sundays and high-days all the bells appear to have been rung for Matins and Evensong—the two services which all were expected to attend: and so the custom has continued to the present time. The Bell-master of Loughborough, Leicestershire, in the time of Edward VI., was "to help to reng to sarvys if ned be." Hooper, in his Injunctions, dated 1551, whilst

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* Dr. Rock's *Church of our Fathers*, iii. part 2. p. 143.

† *Bells of the Church*, p. 276.

‡ *Churchwardens' Accounts of Ludlow* (Camden Soc.), p. 47.

§ *The Cathedral Bells of Exeter*, p. 13. The Canonical Hours were Prime 6 a.m., Tierce, Mass, at 9 a.m., Sext at Noon, Nones at 3 p.m., Vespers at 6 p.m., Compline at 9 p.m., Matins and Lauds in the early hours between midnight and Prime.

‖ At Ludlow in addition to the fore-bell, second bell, third, second-tenor, and great bell, they possessed "Our Lady belle" ("our Lady Chauncelle" is mentioned), "First-Mass-Bell" and "the gild belle," all apparently bells of moderate size. See *Ludlow Churchwardens' Accounts* published by Camden Society.

forbidding ringing at unseasonable times, adds "but before services, as well morning as at even, to warn the people by as many peals or ringings as they think good."

In 1621 the Churchwardens of S. Martin's, Leicester, paid 3*s*. "ffor ringeinge to praiers every sabboth and holie daie." The mode of ringing or of chiming for Divine Service varies somewhat in different parishes. The "uses" followed in the majority of the parishes in this county are given under the different churches further on, when the bells are described. It is customary in many parishes, as at Cottingham, Finedon, Glinton, Wollaston, &c., to "ring in" the tenor whilst the other bells are chimed—a meaningless custom, and by no means pleasant to the ear.

With the introduction of the "new sarvis" (as the Book of Common Prayer was called) in the time of Edward VI., the singing of the Canonical Hours—with the exception of Matins and Evensong—was dropped. The only traces of them we now have in the use of our church bells, excepting the ringing or chiming for Morning and Evening Prayer, are in the ringing of the "first and second peals" on Sunday mornings, at seven and eight, or eight and nine o'clock, in very many parishes. In Pre-Reformation times Matins were said in all parish churches before breakfast, as a preparation for mass. The "first peal" was the call to Matins, the "second peal" to tierce and mass.* It

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* Sir Thomas More said "Some of us laye men think it a payne ones a weeke to ryse so soon fro sleepe, and some to tarye so longe fasting, as on the Sonday to com and heare out theyr matins."—*Rock*, iii. part 2, pp. 5, 143, 146.

is a curious proof how tenacious custom is in having continued the ringing of these bells for over three hundred years after the purposes they served were abrogated, and when few even think of, or enquire as to, the meaning of their sound.* For these "peals" (which are rung in many Northamptonshire parishes) the smaller bells are generally used, but at Stoke Bruerne and Helidon the tenor bell is rung at eight o'clock in the morning. At Duddington the single bell is first rung, then the day of the month is tolled.

THE SERMON BELL. In the "Rites of Durham" is this reference to the Sermon-bell:—"Every Sounday in the yere there was a sermon preached in the Galleley at afternoone, from one of the clocke till iij; and at xij of the clocke the great bell of the Galleley was toulled every sounedaie iij quarters of an houre, and during the forth quarter till one of the clock, that all the people of the towne might have warnyng to come and here the word of Gode preched."† The Royal Injunctions of 1547 ordered a bell in convenient time to be rung or knolled before the sermon. When Hugh Latimer visited Melton Mowbray, Leicestershire, and preached in the church there, that custom was followed; for the churchwardens charge in their accounts:—

"1553 October. Itm. payd to John Hynmane and to Robert Bagworth for rynginge of y^e^ great bell for master latimore sarmon ..... ij*d.*"

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* See the Rev. H. T. Ellacombe's *Bells of the Cathedral Church of Exeter* for Bishop Grandisson's Statutes as to the ringing of the bells there in 1339, and for Bishop Oldham's Statutes relating to the same, in 1511.

† Published by Surtees Society, p. 33.

The Sermon bell was sometimes rung during the Litany to give notice to the people that the sermon was coming on;* and one of the duties of the Bell-ringer at Exeter Cathedral, in 1670, was "to toll y^e^ Sermon Bell every Sunday after the second lesson of the Quire Service in y^e^ morning when there is a sermon."† The Puritans were so often ready to go to Sermon, but not to Prayers, that the bishops tried to check the unseemly practice of going into church after Prayers were said, by directing attention to it in their Visitation Articles, and Wren (1640) directed with regard to the Sermon-bell "That the same ringing of bells should be observed at all times whether there was a Sermon or not."‡ The ringing of this bell before the service when a sermon is to be preached, though used in many Northamptonshire parishes, is by no means a general custom in the county. At Everdon and Raunds the treble bell is rung for the Sermon bell: at Castor, West Haddon, and Norton the bell rung at 8 a.m., at Moulton the one rung at 7 a.m., and at Aynhoe the one rung at 9 a.m. are called Sermon-bells. Usually the tenor bell is rung after the chiming, and occasionally the inscription upon this bell refers to the custom. At Blakesley and at several other places in this county the tenor is inscribed:—

> I ring to sermon with a lusty bome
> That all may come and non may stay at home.

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* See Lathbury's *Hist. of Book of Com. Prayer*, 2nd Ed. p. 83.

† *Bells of Exeter Cathedral*, p. 83.

‡ Lathbury, p. 175-6.

At Brafield we find on the tenor bell:—

> "When I do ring or tole my voyce is spent
> That men may come to here Gods word and so repent."

THE PASSING-BELL. Besides the use of bells for calling to Divine Service the Canons enjoin the tolling of the "Passing-bell." The custom of notifying, by this means, the passing of a soul out of this life, is almost, if not quite, as ancient, in this country, as the use of bells by the church. Bede mentions "the well known sound of the bell by which they [the Nuns of Hackness] were wont to be aroused or assembled to prayers when any one of them was called forth from this world," as being heard in the year 680.*

Durand, who wrote about the end of the twelfth century, says: "when any one is dying bells must be tolled that the people may put up their prayers, twice for a woman and thrice for a man; if for a clergyman as many times as he had orders."† The Passing-bell was, of course, then rung at all hours of the night, as well as by day. This custom is referred to in an entry in the accounts of the Churchwardens of Peterborough for the year 1572:—

> "Itm̃ to Scarlet (the sexton) beyng a poore olde man and rysyng oft in the nyghte to tolle the bell for sicke persons the wether beynge grevous, and in consideration of his good service towards a gowne to kepe hym warme ..... viijs."

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* Bede, Book iv. c. xxiii.

† *Brand's Pop. Ant.* ii. 129.

After the Reformation the custom of ringing the Passing-bell in the ancient way was continued.

Bishop Hooper in his Injunctions, issued in 1551, says:

> "Item. That from henceforth there be no knells or forthfares rung for the death of any man; but in case they that be sick and in danger, or any of their friends will demand to have the bell toll whiles the sick is in extremes to admonish people of their danger, and by that means to solicitate the hearers to pray for the sick person, they may use it."

The Passing-bell is enjoined by the royal Injunctions of 1559, and the Advertisements, issued in the year 1564, show that it was still usual to ring or toll the Passing-bell whilst the person was believed to be dying, but not yet dead: "That where anye Christian bodie be passing that the bell be tolled, and that the curate be specially called for to comforte the sicke person." The bell was ordered to be used by Grindal in 1570, "to move the people to pray for the sick person."*

The Bishops, in after years, enquired in their Articles whether the Passing-bell was so tolled. In 1624 D'Ewes mentions the bell tolling for a person whom he visited, and who lived some hours afterwards. The Puritans used the Passing-bell, as Fuller shows in his account of John Rainolds, one of the Puritan advocates of the Hampton Court Conference: he says: "The morrow after, death seazing upon all parts of his body, he expressed by signes that he would have the passing-bell tole for him."†

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* Lathbury, p. 86. † Ibid. p. 151-2.

Amongst the fees belonging to the Bell-ringer of Exeter Cathedral in 1670 were:

"For tolling the bell for every sick person..... 1*s.*
For every childe ..... 6*d.*"*

The custom was continued to recent times. Nelson in his *Meditations for the Holy Time of Lent*, speaking of a good christian says: "If his sense hold out so long he can hear his passing-bell without disturbance."† At Melton Mowbray, Leicestershire, the custom was first departed from in the case of Mr. Crane, who died about 1738. He "was the first person in Melton," says Nichols, "for whom the bell tolled after death, till when the custom was for it to pass before, agreeably to the primitive institution." Wheatley speaks of the passing-bell as being generally disused in 1755. The late Mrs. Law, who died in 1874, aged about 94 years, not only remembered the Passing-bell being rung in the ancient manner at King's Cliffe in this county, but she used to relate that upon one occasion it was tolled for a lady who did not then die as was expected, but recovered her health. The inscriptions on some of the

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* *Bells of Exeter Cathedral*, p. 32.

† *Bells of the Church*, p. 273, where the following instance is given from Brayley's *History of the Tower*, p. 460. "We have a remarkable mention of this custom in the narrative of the last moments of the Lady Catherine, sister of Lady Jane Grey, who died a prisoner in the Tower of London, in 1567; Sir Owen Opton, Constable of the Tower, perceiving her drawing towards her end, said to Mr. Bokeham, 'Were it not best to send to the church that the bell may be rung?' and she herself hearing him, said, 'Good, Sir Owen, be it so,' and immediately died."

tenor bells in the county refer to their use for the Passing-bell: *e.g.* at Warmington:—

"I measure life: I bewail death."

At Cranford S. Andrew:—

"When I sing of tombs learn to die,
When of pulpits, learn to live."

and one—at Deene—refers to the modern custom in contrast to the ancient:—

"I sound not for the souls of the dead but for the ears of the living."

The bell now used for the Passing-bell (or more properly the Death-knell) is usually the tenor, but this is sometimes changed in the case of children, as at Castor, Cranford S. Andrew, Flore, Glinton, Kettering, Moulton, Sibbertoft and Stamford Baron, where smaller bells are used. At the close, or the commencement, or at both, of the Passing-bell it has long been the custom to indicate the sex of the person departing, or departed, by certain strokes or tolls of the bell. These have generally been three for a male (in honour of the Holy Trinity) and two for a female (in honour of our Saviour born of a woman) on the tenor bell, as at Bradden, East Carlton, Corby, Cottingham and many other places. Sometimes, as at Harpole, Yardley Hastings, Irthlingborough, &c., the tolls are given on all the bells. Again, the tolls—three for a male and two for a female—are frequently repeated thrice on the tenor bell, as at Cottesbrooke, Doddington Magna, Guilsborough, Kisling-

bury, and many other places. In many parishes a distinction in the number of tolls is made in the case of children. At Stoke Bruerne, Wilby, Polebrook, Duddington and Irthlingborough the age of the deceased is tolled out after the knell. Many other peculiarities will be mentioned hereafter under the description of the bells in the different parishes. At Braunstone and at Slipton there is nothing to distinguish age or sex at the ringing of the Death-knell. At Helmdon, Sudborough, Sulgrave, and Whitfield it is rung for an hour for an adult, half an hour for a child. At Higham Ferrers it is "lowered" slowly for an adult, quickly for a child. At Collingtree it is rung at nine o'clock in the morning next after death, and at Aldwincle S. Peter it is never rung before sun-rise or after sun-set.

These tolls are sometimes called "tellers," and it has been suggested that the old saying:—

"Nine *tailors make* a man"

is a corruption of a saying arising from the thrice three tolls or "tellers" at the close of the passing-bell,

"Nine *tellers mark* a man."

Death Knell. In addition to the Passing-bell, the Canon enjoins that "after the party's death, if it so fall out, there shall be rung no more than one short peal." Durand mentions this custom, and after the Reformation it is referred to in some of the Articles of Enquiry issued by the bishops in such words as these..."or to ring a knell presently after the departure, that notice may be taken by

all to give God thanks for that party's deliverance out of this vale of misery."* Wheatley writes of "the short peal" after the party's death as being generally rung in 1755, but the custom has now fallen entirely into disuse. A trace of it may however be found in some parishes, as at Wollaston, Warkton, and S. Sepulchre's, Northampton, where the bell is *tolled* for a few minutes, and then *rung*. At Rothwell the treble bell is tolled for a short time, after which the tenor is rung; and at Cogenhoe the treble bell is rung after the knell.

Burial Peals. The Canon mentions "and one other (peal) before the burial, and one after the burial."

This sounding of bells at funerals was an ancient custom, and had been carried to great excess; indeed, so early as 1339 Bishop Grandisson, of Exeter, found it desirable to check the long ringings on such occasions, on the grounds that "they do no good to the departed, are an annoyance to the living, and injurious to the fabrick and the bells."† We find traces of this custom constantly in Churchwardens' Accounts. For instance in those of S. Martin's, Leicester, for the year 1546, under the head of burials, there is a long list of such entries as these:—

Itm̃ for y^{e} buryall of Mr. Clought v bells and lyenge in y^{e} churche ..... xijs.
Itm̃ Agnys brown iiij belles ..... xx*d.*
Itm̃ Best Wyffe iij belles ..... viij*d.*

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* *Vide* Walcott's Ed. of *Canons, &c.*, p. 94. † *Bells of Exeter Cathedral*, p. 7.

Itm̃ ij chyldren of Wiłłm Mābres thon iij bells and y^e^ thod^r^ iiij bells ..... ijs. iiij*d.*
Itm̃ Mr. gyllotts dought^r^ iiij belles ..... xx*d.**

In the accounts of the Churchwardens of S. John Baptist, Peterborough, hereafter quoted, will be found many receipts "for the bells"—evidently for Burial Peals. One may be here quoted: it relates to the burial of Queen Catharine of Arragon:—

Itm̃ payd for Ryngars when my Lady Katern was beryed ijs. vj*d.*

This custom of chiming or ringing all the bells at funerals is now becoming obsolete; it, however, still lingers in this county. At Benefield and King's Sutton the bells are chimed both before and after the funeral: at Eye the two bells are rung for adults and chimed for children: at Bulwick, Cottingham and Winwick the bells are still occasionally chimed as the funeral procession approaches the church, and at Helidon the bells are sounded after the interment of any member of certain families long established in the parish. Though not now followed, the custom is remembered, as of recent date, at Aldwincle S. Peter, Ashley, Cranford S. Andrew, Finedon, Lowick, Rushden, Twywell and Wellingborough. The ancient custom appears to be referred to at Daventry, Staverton, Preston Capes, Welton, and Edgcott where the tenor bell is tolled before, and rung after the interment: at Newbottle, Thorpe

* See a long list in North's *Chronicle of S. Martin's Church*, pp. 82-4.

Mandeville, Ashby S. Legers, and Evenley, the bell is simply tolled both before and after: at Moulton the custom is to toll the tenor bell until the funeral procession leaves the house when the bell is "raised." Simple tolling before the funeral, however, now appears to be the prevalent custom. In many parishes the tenor bell is tolled for a few minutes about an hour before the funeral, to give warning to the "bearers" and to the neighbours. It is called the

"INVITATION BELL." This bell is (amongst other places) tolled at Aynhoe, Blakesley, Croughton and Marston S. Lawrence. In addition to these uses of the Church Bell mentioned in the Rubric, and in the Canons, there are several others calling for brief notice.

THE SANCTUS BELL. In the Inventories of church goods taken in the reign of Edward VI. where the bells are enumerated, a "sanctus bell," a "sauntes bell," or a "lytyll bell in the stepull," is generally mentioned. It was usually hung (in order that it might be heard by those outside, as well as by those within the church), in a little bellcote on the gable of the chancel roof between that portion of the church and the nave, or else in a convenient position in the belfry—not unfrequently in a window—so that the rope came down into the church within easy access to the server at the altar. When the priest said the *Sanctus* in the Office of the Mass three strokes were given on this bell (hence its name) so that all—the sick man in his chamber, as well as the worshipper in the church—could join in the holy song of adoration. A goodly number of successors of the sanctus bell are in the bell-chambers of

the Northamptonshire churches, in the "priest's bell" or "ting-tang" usually rung immediately before the service begins. These are, in many cases, modern, being probably recasts of the ancient sanctus-bells. There are, however, at least six ancient sanctus-bells still remaining in this county, viz.: at Aynhoe, Croughton, Harringworth, Great Oakley, Slapton, and Walgrave. There are several Priests' Bells in other churches without inscription: it is highly probable that some of those also may be of Pre-Reformation date.

The Sanctus-bell may have been used upon other occasions than the one just mentioned. Dr. Rock was of opinion that in many parish churches the practice followed at Durham (see p. 127) was the rule, and that some kind of instruction was given every Sunday in the afternoon. To warn the parish of the sermon time a bell or bells would be rung, perhaps at 12 or 1 o'clock. The first ringing would be on the *Signa* or large bells; the last quarter of an hour ringing was perhaps on the smaller, or sanctus bell.* Hence probably the origin of the modern use of

THE PRIEST'S BELL or TING-TANG which is so often sounded immediately before the commencement of Divine service. I have only found one bell mentioned as used as a Priest's Bell in Pre-Reformation times. At Ware, in Hertfordshire, there was (in 6 Edward VI.) "one lyttle belle to calle for y^e^ priste, clarke, or sexton when they arre absent."†

* See *Notes and Queries*, vol. xi. p. 150 (1855).

† Cussan's *Church Goods in Hertfordshire*, p. 123. At Everdon and Raunds where there are no priests' bells, the treble bell is rung, and is called *the Sermon Bell*. The treble bell is so used also in several other parishes where there are no Priests' bells.

This use is called in many parishes in Northants "ringing in," and is referred to in *Hudibras*:—

> "Hypocrisy, that thriving'st calling,
> The only saint's bell that rings all in."

This bell is also sometimes called

THE 'TANTONY-BELL or Saint Anthony bell. The small bell in the central tower of Lichfield Cathedral is so called, and the churchwardens of Lamport, in this county, charged, on the 22nd March, 1747, ninepence for "a Tantony-bell rope." The Priest's bell at Weedon Bec was formerly called "Tantony," and at Great Oakley it is known as "Tintanny." The name is evidently derived from the emblem of S. Anthony—a small bell attached to his tau-staff, or suspended from the neck of his accompanying pig. Amongst the specimens of heraldry in the windows of stained glass in Stanford Church, Northants, is a shield ornamented with the garter, and displaying a Tau-cross with a bell appended. The bell is inscribed SAN · ANTHON.*

THE SACRING-BELL. This was a small hand-bell also used in the Office of the Mass to warn people that the Elevation was about to take place. Cranmer, in his

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* The late Rev. Abner W. Brown in his *History and Antiquities of Bells* says the small bells fastened round the necks of cattle in Northamptonshire were called by old people *tanthony bells*. In the year 1131, when the owners of all swine were forbidden to allow them to wander through the streets of Paris, a special exception was made in favour of the Monks of S. Anthony, whose pigs were still to be at large so long as each animal had a bell round its neck.

Visitation Articles (1549), condemned the use of "ringing or sacrying Bells" in the time of Communion. He classed it among the customs kept up by those ministers who "Counterfeited the Popish Mass;" and Ridley, soon after his appointment to the Bishoprick of London, issued Injunctions (1550) for that diocese in which he forbad the "ringing of the Sacrying Bell." Indeed the necessity for its use passed away when the Reformed Liturgy, or Order of the Holy Communion, was commanded to be used in English in 1547. In 6 Edward VI. these bells are mentioned as then remaining in the churches of Etton, Peterborough, Polebrook, Thrapstone and Wansford in this county: possibly they were also found in other churches and classed under the name of hand-bells.

Sometimes a number of small bells affixed to a wheel, which was pulled by a cord, were used to give warning of the Elevation. Eighteen such small bells are said to have hung in the church of Brokenborough, Wilts;* and, if I mistake not, a similar arrangement was in use at Achurch in this county where we find "viij lyttell Belles in a chyme hangynge on a wele" mentioned in the Inventory of Church Goods belonging to that parish in 1552.

At Ludlow the sacryng-bell hung in the chancel and was rung by a cord.†

HAND-BELLS. In many of the Inventories of Church Goods from the Northamptonshire parishes in 1552 one or

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* *Bells of the Church*, p. 107.

† *Churchwardens' Accounts of Ludlow* (Camden Soc.), pp. 6 and 91.

more "handbells" are noted. These small bells were used in a variety of ways in Pre-Reformation times. They were used in processions on Rogation days. The Injunctions of Archbishop Grindal, in 1571, whilst directing "perambulation to be used by the people for viewing the bounds of their parish in the days of the Rogation, commonly called Cross-week or Gang-days," prohibits the wearing of the surplice by the minister, or the carrying of banners or hand-bells. The bell master of Loughborough, Leicestershire, would use one when he went according to his "dooty" every Friday about the town to bid all to pray for all christian souls.* At Great Yarmouth it was the custom for the Beadmen or Bellmen of the parish church to go about the town praying at the head of every row for the souls of those who had bequeathed money for that purpose. John Baret of Bury St. Edmunds by his will, made in 1463, directed the bellman to go about the town on his year day "that they that hear it may say 'God have mercy upon his soul' which greatly may relieve me."† This custom is evidently referred to in the following entries in the Churchwardens' Accounts of Peterborough under the year 1477:—

Itm̃ payd for the yere tyme of Abbot Genge	xiij*d.*
And to the bellman	ij*d.*

So too when the obit of "my lord of Huntyndon" was to be held in S. Martin's Church, Leicester, not only were

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* See *Church Bells of Leicestershire*, p. 229.

† Palmer's *Perlustration of Great Yarmouth*, vol. i. pp. 20, 241.

the ringers paid for ringing to the service but the bellman received twelvepence for giving warning about the town.*

The hand-bell was rung in the procession when the Eucharist was borne to the house of the sick or the dying, in order that all, according to the then teaching of the church, might be warned of its approach, and pay reverence to it.

At the burial of the dead the hand-bell was also used. In the representation of the burial of Edward the Confessor on the Bayeux Tapestry a boy appears on each side of the bier carrying a small hand-bell; and five hundred years later we read of the churchwardens of Ludlow expending twelvepence "for the mendynge of the corps belle."† Indeed the hand-bell was used in a variety of ways in the mediæval church.‡

THE CURFEW. The origin of the Curfew is well-known. It was heard in Normandy at an early date, and its use was enforced throughout this country—where it appears to have been partially instituted by King Alfred—by William the Conqueror. When it sounded at eight o'clock every evening, all persons were ordered to extinguish fire and

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* *S. Martin's Churchwardens' Accounts, Leicester*, 1546-7.

† Camden Soc. p. 68.

‡ Several hand-bells found in houses in this county are in the possession of Sir Henry Dryden, Bart., and some in the Northamptonshire Museum. They are about ten inches high, formed from sheets of iron and rivetted and coated with brass to fill up the interstices at the junctions and to prevent rust. They resemble the ancient ecclesiastical hand-bells, but there is no evidence to show they were ever intended for such. They were not cattle bells: two were called "alarm bells." Sir Henry Dryden thinks they were used for domestic purposes in the seventeenth century.

candle, hence its name—*couvre-feu*. Although its sound, and its use, were only enforced during the reigns of William the Conqueror and William Rufus—the law of Curfew was abolished by Henry I. in 1100—the custom of ringing the bell still prevails in many parishes in this country. Its continuance is to be attributed to a religious, and not to a civil, purpose. The evening "Hail Mary" was ordered by Pope John XXII. (1316-34), to be said at the sound of a bell called the "*Angelus*," and it is probable the Curfew was continued as a warning to all to say an "Ave" to the Blessed Virgin before retiring to rest. Dr. Rock says: "If this Curfew did not give pious individuals the earliest thought of saying an '*Ave*' at night-fall, the ringing of the bell was in itself so seasonable that it was looked upon, and employed, as a happy incident for calling upon the people, whether in town or country—throughout the land in fact—to say their greetings to the Virgin at sun-down."*

Previous to the Reformation (as we gather from Hooper's Injunctions in 1551) the ringing of the "Curfaye" in some places was accompanied by, or replaced by, the ringing of all the bells in the steeple.

Although since the Reformation the custom of ringing the Curfew, or last *Angelus*, has gradually been waning, still the practice lingers in a few Northamptonshire parishes—about twenty—where it has no doubt been continuously followed since its first institution. It is

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* *Church of our Fathers*, iii. p 337.

generally still rung at eight o'clock, though in some instances this is varied: for at Towcester and Staverton it is rung an hour later.

In several parishes the continuance of the Curfew was sought to be secured by an endowment, provided by persons, who, in times when the roads were badly defined, and crossed an open unenclosed country, lost their way in the gloom of evening, or in the darkness of winter early nights, but were enabled to find their village homes by its welcome sound. Apparently with reference to this end it is only rung during the winter months in several parishes: amongst others at Benefield, Weldon and Wollaston. The inscription on the tenor bell at Lois Weedon appears to refer to this use.

The ringing of the Curfew was, for a long period, the signal for the closing of all taverns and ale-houses. In 1291 no wine was to be drawn after it had rung; and although, until the reign of Henry VII., ale was sold without any restriction, still all public houses had to be closed at the tolling of Curfew.* It would appear to have been frequently, perhaps on that account, rung at nine o'clock in the larger towns: that was the hour formerly at Stamford Baron, and at Northampton All Saints, and is now the time at Towcester in this county. So it is, and has been for many years, at S. Martin's, Leicester, where it was referred to in the following stringent bye-law passed 22 February, 25th Elizabeth. "Item, that the keeper of any ale-house

* See *Palmer's Perlustration of Great Yarmouth*, vol. i. pp. 30 and 85.

that suffers any townsman to remain in his house after the Curfew bell hath rung (without lawful cause) shall forfeit 12*d.* to be paid presently, or else to remain in ward that night."*

The ringing at nine o'clock in the evening of Bow bell in London was also, in 1469, the signal for the closing of shops. From that circumstance the Curfew in the country was sometimes called "Bow-bell."†

After the ringing of the Curfew it is customary in some places, as at Melton Mowbray, Leicestershire, to toll the day of the month. A peculiar custom is followed at Sheepy Magna, Leicestershire: the ringing of the Curfew is discontinued during the interval between the death and the burial of any parishioner: and at Bottesford in the same county it is not rung during Whitsun week.

THE EARLY MORNING BELL. The origin of the ringing of the Morning-bell arose from an extension of the practice of saying an "*Ave*" to the Virgin at nightfall. In 1399 Archbishop Arundel issued a mandate commanding that at early dawn one "Our Father" and five "Hail Marys" should be said.‡ As a reminder to all of this duty the *Angelus* was rung. This bell was often called "Gabriel" after the Angel of the Annunciation. The 4th bell at Old is inscribed: "I have the name of Gabriel, who was sent from heaven," and the 4th bell at Easton Maudit has an

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* Nichols.

† It was so at S. Martin's, Leicester. See *Church Bells of Leicestershire*, p. 115.

‡ Walcott's *Sac. Arch.* Rock's *Church of Our Fathers.*

inscription which may be translated: "I am sweet of sound: I am called the bell of Gabriel;" these were doubtless rung for this purpose. Again it sometimes bore an inscription indicative of its use, as at Easton-by-Stamford (2nd bell):—

"May this most sweet sound of Gabriel sound through the heavens."

The "Ave Maria" bells too (of which there are several in Northants) were probably, some of them, used for ringing the *Angelus*.

The Early Morning-bell is still rung at 5 o'clock in the morning at Moulton, King's Sutton, and Towcester; at Brixworth it is rung an hour earlier. In the winter the time is generally rather later. Until recently this early bell was also heard at Blakesley, Byfield, Glinton, King's Cliffe, Stamford Baron and Weldon, so the custom is quickly dying out. It has long been used simply as a call to daily work. Henry Penn, the bellfounder, had this in his mind, when he cast the bell at S. Ives, which is rung there early in the morning; for he placed upon it the pithy sentence:—

"Arise, and go about your business."

Other Daily Bells. A mid-day *Angelus* was rung in France in the fifteenth century, but the practice does not appear to have been introduced into England. In some parishes in Northamptonshire, however, a mid-day bell is rung. This is the case at Doddington Magna, Earl's Barton, Kislingbury, Milton Malsor (called "the Dinner-

bell") and at Spratton, where it is called "the Labourers' bell:" so too at Bradden, Cottingham and Finedon a bell not only is rung at 8 a.m. but also at mid-day: at Staverton, Weldon and West Haddon the mid-day bell is rung and also the Curfew in the evening: at Moulton, King's Sutton and Towcester (as before mentioned), and at Daventry and Brixworth, a bell is rung three times a day—morning, noon, and evening. King's Cliffe has the most daily ringing of any parish in the county. Until recently a bell was rung at 4 a.m.: that is now discontinued, but a bell is still rung at 7 a.m., 11 a.m., 1 p.m., 4 p.m. and, during the winter months, at 8 p.m.—the Curfew. The supposed origin of these ringings at King's Cliffe will be given hereafter when the bells are described. In the absence of all evidence to the contrary—the use of these mid-day bells may be attributed to a secular origin—the giving warning to agricultural labourers and others of the time—rather than to a religious one.

The Pancake-bell. In addition to the occasional confession of sin to the priest, it was considered, in mediæval times, that the week preceding Lent was specially an appropriate time for all to perform that duty. It was hence called Shrove-tide, and the tuesday in it called Shrove, Shrive, or Confession-Tuesday—shrive being an old Saxon word for confession. The confession was made in the church, where the priest sat in an open chair, or stall, to hear the confessions of his people, to award them such penance as he thought good for them, or to give them absolution. In order that all might be reminded of this

duty, and be informed that the priest was ready to receive them, a bell was rung calling them to the church. This was the origin of the ringing of the bell on Shrove-Tuesday.

But another custom was followed in those times when Lent was more strictly observed than now as a time of abstinence from flesh meat. On Shrove-Tuesday, we are told by a writer in *Notes and Queries*, the housewives, in order to use up all the grease, lard, dripping, &c., made pancakes, and the apprentices, and others about the house were summoned to the meal by the ringing of a bell, which was naturally called "the Pancake-bell."*

The ringing of the Shrive-bell, now called the Pancake-bell, is still continued in a great number of Northamptonshire parishes on Shrove-Tuesday. At Daventry (where it is called "Pan-burn-bell") and at Staverton the bell is muffled: at Blakesley and Oundle two bells (supposed to say "Pan on") are used: at Stamford Baron each bell is tolled for a short time. The usual time for sounding the bell—which is generally one of the larger of the ring—is 11 o'clock, and it is generally tolled for an hour.

Shrove-Tuesday has long been considered a holiday by the young people: in several parishes in Northants, as elsewhere, they were allowed on that day to jangle the bells —a very bad practice now generally disallowed—such was the case at Islip, Lowick, Higham Ferrers, Stanwick and Aldwincle S. Peter. At Sudborough and in other places the "women folk" were allowed to do the same. At

* *Notes and Queries*, 3rd s. vi, 404.

Belgrave, Leicestershire, it used to be tolled by the oldest apprentice in the parish, and at Hedon all the apprentices whose indentures terminate before the return of Shrove-Tuesday assemble in the belfry and in turn toll the tenor bell for an hour.*

Shakespeare, in *All's well that ends well*, speaks of a pancake as fit for Shrove-Tuesday, and Taylor the Water Poet (1630) mentions the Pancake-bell as being then rung on that day: so too in Poor Robin's Almanack, 1684, we read:

> "But hark I hear the pancake-bell
> And fritters make a gallant smell."

Miss Baker in her *Northants Words and Phrases* quotes some "jingling rhymes"† in connection with this day, and says they were repeated by the peasantry, varying in different districts:—

> "Pancakes and fritters,
> Says the bells of St. Peter's.
> Where must we fry 'em?
> Says the bells of Cold Higham.
> In yonder land thurrow (furrow),
> Says the bells of Wellingborough.
> You owe me a shilling,
> Says the bells of Great Billing.
> When will you pay me?
> Says the bells at Middleton Cheney.
> When I am able,
> Says the bells at Dunstable.

* *Church Bells of Leicestershire*, p. 118. † Vol. 2. p. 91.

That will never be,
Says the bells at Coventry.
Oh yes it will,
Says Northampton Great Bell.
White bread and sop,
Says the bells at Kingsthorpe.
Trundle a lantern,
Says the bells at Northampton."

The following similar doggerel refers specially to the Northampton bells:

"Roast beef and marsh mallows,
Says the bells of All Hallows.
Pancakes and fritters,
Says the bells of St. Peter's.
Roast beef and boil'd,
Says the bells of St. Giles'.
Poker and tongs,
Says the bells of St. John's.*
Shovell, tongs and poker,
Says the bells of St. Pulchre."

ADVENT RINGING: at Culworth, Dodford, Potterspury and Staverton peals are rung before sunrise—commencing about 5 a.m.—on the Monday mornings during Advent, producing a most solemn effect, and reminding the listeners of the stirring words

"Now it is high time to awake out of sleep"

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* Hospital.

and of the poet's paraphrase thereon :—

> "Awake—again the Gospel-trump is blown—
> From year to year it swells with louder tone;
> From year to year the signs of wrath
> Are gathering round the Judge's path.
> Strange words fulfill'd, and mighty works achiev'd,
> And truth in all the world both hated and believed."*

At Blakesley a peal is rung on the three Monday evenings before Christmas. At Croughton, too, they ring peals during the evenings in Advent, but the custom is accounted for by a local tradition.

CHRISTMAS PEALS are rung in most parishes: in many, as at Bulwick, Yardley Hastings, &c., midnight peals are heard on the Eve of the Festival.

NEW YEAR'S EVE too is remembered in a similar manner in many parishes: at S. Sepulchre's, Northampton, and at Weston Favell, the old year is rung out with a muffled peal: the new year ushered in with a joyous one.

THE LENTEN BELL: a bell was formerly rung at Cottingham daily during the season of Lent at 11 a.m., for doing which the clerk collected eggs at Easter.

GOOD FRIDAY RINGING: at Flore the tenor bell only is rung for Divine Service on this day instead of the customary chiming.

EASTER AND DEDICATION PEALS are heard in very many parishes: the Great Festivals of the church and the Feast of the Dedication of the parish church are seldom neglected.

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* *Christian Year.*

At Brackley, Oundle, &c., the bells are rung upon such occasions instead of chimed as a summons to church: so it was in Anglo-Saxon times, for we are told that then "from Childermass all through the holidays a full peal was rung for matins, mass, and evensong."*

SACRAMENT-BELL. At Eye a bell is rung at 10 a.m. and at Staverton at 9 a.m. when a Celebration of the Holy Communion is to follow Morning Prayer. At Culworth the 3rd bell is rung after a Celebration as the Communicants leave the church. At Brackley it was the custom, until the year 1868, for a bell to be rung as the non-communicants left the church to give warning that the post Communion Office was about being commenced. This useful custom—which is about (1876) being revived by the present Vicar—is referred to in Hooper's Injunctions (1551) in these words:

> ". . . and in case there be any pause between the Morning Prayer and the Communion, then to advertise and signify unto the people of the ministration of the Holy Sacrament, to toll one bell, such as the parish shall think most meet and convenient."

BANNS PEAL. At Bulwick a peal is rung after Divine Service, on Sunday morning, when the Banns of an intended marriage are first "put up;" and at Sutton it was the custom, until the year 1867, when it was discontinued, for some young man of the congregation on the same occasion to rush to the bell rope and to jangle the single bell.

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* *Rock*, vol iii. part 2, p. 56.

WEDDING PEALS are of course usual in every parish. We find traces of the Wedding peal in Leicestershire in 1588, when it was agreed at Loughborough

> ". . . that every marridge haveing or reqring to have the bells rung shall paye vj*d.* to the poremen's boxe and vj*d.* towards repairinge of the bells . . ."

THE BRIDE'S PEAL. It was formerly the custom at Rushden to ring a peal at day-break on the morning after a wedding to awake the bride.

SEED-SOWING-BELL. At Rushden it was also a custom to ring a bell at day-break during "seed-time" to call the labourers to their work.

HARVEST BELL. The early morning-bell at Moulton is rung at 4 a.m., an hour earlier than usual, and at Walgrave a bell is rung at the same hour, during the Harvest season. This was formerly the case at other places including Spratton and Wellingborough. At the latter place it was customary for the farmers to give beer to such of their men as arrived at work before the bell ceased ringing.

HARVEST-HOME-PEALS. In some parts of the county it was customary to bring the last or "harvest load" home decked with boughs of oak and ash. The farmer would then send some of his men to ring the bells, whilst others riding upon the top of the load sang:—

> "Harvest home! harvest home!
> The boughs they do shake, the bells they do ring;
> So merrily we bring the harvest in, harvest in;
> So merrily we bring the harvest in."

THE GLEANING-BELL. In many parishes, as at Gretton, Slipton, and Staverton, a gleaning-bell is rung during harvest in the morning, and sometimes both in the morning and at evening, giving warning when gleaning may commence, and when it must close for the day. This is done in order that all—old and feeble, as well as young and active—may have a fair start. At Whittering this notice is given by a woman who rings a handbell through the village.

FIRE-BELL. A special bell is sometimes rung as an alarm in case of fire. At Finedon the 5th bell is so used; at Culworth they ring the tenor; at S. John Baptist, Peterborough, the small priest's bell is only now used in case of a fire, and at Higham Ferrers the priest's bell, although now never used, is popularly known as the Fire-bell. It would appear from the inscription on the tenor bell at Lois Weedon, that it was formerly used to give warning of a fire. In the Abbey church of Sherborne, Dorset, is a bell exclusively used in giving alarm in case of fire: it is inscribed:—

> "Lord quench this furious flame:
> Arise, run, help, put out the same."

In some places, as at Peterborough, the bells are or were rung backwards or "auker" to give notice of a fire. The inscription on the 7th bell at S. Ives refers to that custom:

> "When backwards rung we tell of fire
> Think how the world shall thus expire."

WINDING-BELL: a bell so called was formerly rung at King's Cliffe "on a dead person's being put into his shroud;"* and now at Moulton when a funeral is to take place the 2nd bell is rung immediately after the usual mid-day bell on that day, and is called "the winding-bell." It is worthy of note in connection with this custom that in Russia the great bell is tolled all the time the attendants are engaged in "laying out" the corpse of a deceased priest.

THE MARKET-BELL, which was formerly heard in many market towns, has one representative in Northamptonshire. A bell so-called is rung at noon on market-day at Oundle. That, however, could hardly have been the time at which it was rung during the time its voice spoke with any authority.

C. Knight has some amusing remarks on this bell. He says:—"Is that rung now? I fear not. There was something deeply impressive in that bell. It spoke loudly of the majesty of the law, which then aspired to regulate some domestic, as well as all foreign, commerce. The stalls were duly set; the butchers had hung up their joints; the farmer's wife had spread her butter upon a white cloth; onions and apples stood temptingly on the pavement side, but not an atom could be sold till the market bell had rung."†

The statutes against forestalling, &c., being repealed in 7th and 8th Victoria, the market-bell lost its use and its power.

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* *Bridges*, vol. ii. p. 432. † *Once upon a time*, Routledge's Ed. (1865) p. 480.

Sometimes a special bell for this purpose hung in the church steeple: such was the case at Watford, Herts, in 1552, when the Inventory of Church Goods there included:

"Imprimis v Belles in the steple and one m'ket bell."*

THE MOTE-BELL was ordered by Edward the Confessor to be sounded in cases of danger to convene the people. This was the same as the alarm bell, of which we read as being rung by order of John to summon the citizens of London, when he wished to involve them in certain illegal acts during the absence of Richard I. (1193) in the Holy-land. Indeed the use of a bell as a summons to public meeting, or as an alarm in cases of danger, appears to have been very general. A bell for such a purpose was used at Newcastle-on-Tyne where it was called the "Common Bell."

In 1552 the townspeople of Moulton in this county purchased and set apart a special bell as a mote-bell which was to belong to the parishioners apart from the church. In the Inventory of Church Goods then belonging to that parish this bell is described as a "great bell" then hanging by itself in the bell chamber to be used as a clock-bell, and it was to be "ronge whan any casualtyes shall chaunce and for y^e^ gatheryng togyther y^e^ Inhabytants of y^e^ sayd towne to y^e^ courte & other theyr necessaryes." At Wellingborough and at Duddington the tenor bell is tolled for the Court of the Lord of the Manor; and at the same places, as well as

* Cussans' *Church Goods in Hertfordshire*, p. 41.

at Staverton, Marston S. Lawrence, S. Sepulchre's Northampton, Peterborough (S. John Baptist), Kettering, Collyweston, &c., a bell is rung as a summons to Vestry and Parish meetings: at Rothwell two bells are chimed.

'TANDREW (OR S. ANDREW) BELL. A bell so called is rung at Bozeat on S. Andrew's Day at noon: and the villagers on that day make and eat a kind of sweet toffee. These customs probably arose from S. Andrew being considered by the lacemakers as their patron saint: his anniversary was formerly kept by them as a holiday with much festivity.

THE OVEN-BELL was formerly rung at Warkton when the baker's oven was heated and ready for use. This was a relic of the time when the mill and the oven of the Lord of the Manor were established in many a parish, and to which the tenants were expected, if not obliged, to resort to grind their corn and to bake their bread.*

OAK-APPLE DAY. The 29th of May was formerly observed with much festivity at Northampton, in remembrance of the Restoration of Charles the Second. Much oak was shown over doors and in balconies, and the statue of the King in the front of All Saints' Church was enveloped in green boughs. Merry peals sounded from the bell chambers. The bells are still rung on that day at Blakesley, Islip, Gayton, Rothersthorpe and Finedon, at the last mentioned place the bells are muffled on one side.

GUNPOWDER PLOT. The discovery of this plot is still

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* Bridges mentions such as formerly existing at Kilsby (see vol. i. p. 73).

commemorated by the ringing of joyous peals at Aldwincle S. Peter, Gayton, Islip, Rothersthorpe and Thornby on the 5th of November, but the remembrance of the day is dying out, or as Fuller said of it even in his day "it looks with a paler colour in the almanack than it use to do."

PLOUGH MONDAY is ushered in at Blakesley by peals on the bells.

LOYAL PEALS. Upon all occasions calling for an expression of loyalty such as the anniversaries of the Queen's birthday, accession, and coronation the bells are rung in many parishes. It has long been our custom to express our loyalty by merry peals. In past times, when we were unhappily frequently at war with our neighbours, and when our victories by land or by sea called forth bursts of patriotic thankfulness and exultation from Englishmen, their feelings found expression in no way more strongly than in the joyous and jubilant ringing of our glorious and spirit-stirring bells. Churchwardens' accounts teem with payments for such, especially during the first few years of the present century.

No doubt Church Bells have been in past years rung upon other and most improper occasions. Happily they are now looked upon as part of the ornaments, or requisite furniture, of a church, and set apart with it to be used for holy and sacred purposes, and upon occasions, when by their exhilarating sounds, they can add to the joyous thankfulness and innocent pleasure of all within reach of their sound. Of their occasional perverted use within the memory of many living, it will be well not to speak further, but rather

to rejoice that a better feeling, and better customs, now prevail.

The close of this chapter upon the Peculiar Uses of the Northamptonshire Bells appears a fitting place to say a few words on the necessity of keeping the bells and their surroundings in good repair and in decent order; and on the best mode of restoring the ringers to their proper position amongst the officers of the church—a position which has of late years been too much ignored or forgotten both by the ringers themselves and by those under whose control the bells are placed. In doing this I would, rather than use my own words, write in those of one who has a much greater claim than myself upon the attention of Northamptonshire men—one to whom they are indebted for much that has been said and written upon the architecture and history of the noble and beautiful parish churches of the county, and whose suggestions as to the proper order and arrangement of their furniture and surroundings have been eminently practical and useful:—

". . . Bell-ringers and their office have been too much ignored as a part of the apparatus of the church; and for the purpose of shutting them out from the sacred fabric, and from the sight of the congregation, two barbarities have been perpetrated. The tower-arch has been closed, that the ringers may neither enter through the church, nor when employed in their proper work, be seen by the assembling worshippers; and, as a necessary consequence, in Rectories where there is seldom an original West door (as there is in Vicarages) a door has been

knocked out of the wall of the tower to admit the ringers from without. The closing of the tower-arch has deprived the interior of what was often its most beautiful feature; and the unceremonious knocking out of a west door has been equally injurious to the beauty and to the stability of the tower. Has there been any necessity for the barbarous expedient? I suppose it will be said that the ringers are not generally so reverential in the exercise of their office, as to make it seemly for them to go through the church; and perhaps, to some over-refined tastes, the very act of ringing, even as seen from a distance, may be destructive of solemnity. The last notion, if it exists at all, seems to me too absurd to deserve an answer: the first, on the other hand, the real or supposed irreverence of Bellringers, is certainly too important not to demand our best attention; and indeed it is to this and to its cure that I would devote your most serious attention . . . . . .

"I need not tell you that the law places the key of the Belfry in the hands of the clergyman and the churchwardens; but it will be far better, practically, that an instinctive sense of propriety in the ringers should be the keeper. And this brings me to the most important part of my Paper—the character and qualification of the ringers. With regard to the ringers themselves, we want a higher moral standard, and in some portion of them at least (so as to afford some security for decorum) a higher social position. And to get this we must have the office and the science of Bell-ringing duly appreciated. Some five or six generations ago Bellringing was a fashionable exercise among gentlemen.

But it was not the eternal 'round-ringing' of our villagers, but *change-ringing*, which is both a science and an art. Now, I would strongly advocate the formation of a Society of change-ringers in every parish; and if he is young and active, I would have the clergyman not only the principal authority among them, but the best ringer. With such a Society there would be no inclination either to use the church bells on improper occasions, or to let them be silent on our festivals, or other special church observances.

"The *material* of such a Society might be found in most parishes of three or four hundred inhabitants and upwards; and its formation would not, I think, give occasion to any jealousies, if the new members were affiliated with the old ringers. With the higher tone that would follow, the admission of future members would depend, more than it often does at present, on character; they would, of course, be churchmen, not only negatively, but positively; and not only by repute, but by habit. Any glaring misconduct either in the Belfry or elsewhere would involve the necessity of dismissal. With such a body of ringers, all secondary questions, such as times of practice, occasions of ringing, scale of fees, and the like, would right themselves; and the Belfry would be as well filled and ordered as any public office in the parish.

"It is hardly necessary to say that the first preparation for such a Society would be the bringing the Bells themselves, and all that belongs to them, into perfect working order. The ringers' chamber, and the access to it, ought to be made as easy and comfortable as possible, and it

should be furnished with proper light, and with coat and hat pegs. The windows ought to be glazed, for the tower, without this precaution, is a bitter place for men who have been engaged in an exercise which has kept them warm for an hour or two; and the little light-holes by which the circular stair-case to the Belfry is lighted may well be closed with a piece of glass. The Bellframes will too often need repair, and the Bells themselves will most likely want turning; but I would strongly advise you not too hastily to admit the necessity of new frames. The old oak may be very rough, but it is almost sure to be sufficient in strength and substance, and you will save some £15 or £20 a Bell by retaining it."*

That bell-ringing is a healthy and desirable exercise has been well shown by a member of the medical profession who writes:—

"I doubt if there be any physical exercise equal to bell-ringing for keeping the body in health; if there be, there are certainly not many. In bell-ringing the important muscles of the chest, the spinal column, and the arms, are brought into powerful, steady, and regular motion—usually at regular intervals. The length of time which bell-ringers keep their muscles in exercise is generally sufficient to produce a wholesome effect; seldom, I presume, so long as to cause a feeling of exhaustion.

"The majority of our belfries are on elevated ground—

* *Bells and Belfries*, by the Rev. G. A. Poole, R.D. The Reports and Papers for 1873 of the Ass. Arch. Socs. pp. 102, 103, 105 and 106.

that is, where the air is purer and lighter; and the floors (where the bell-ringers stand) of the greater number of our bell towers are elevated at least a few yards above the surrounding land. The temperature of the ringing-rooms, with their thick walls, is not easily influenced by alternations of heat and cold; but, should the weather unduly affect them its influence can easily be modified. The mental effort to ring in order, and the harmony of the bell-sounds produce a beneficial effect both on the mind and body. I certainly know of no 'all-the-year-round' exercise which is as good for the health (especially of those persons who lead sedentary lives) as bell-ringing.

"To those who have 'an ear for music' the sound of bells has a cheerfully soothing effect, sometimes diverting thoughts from needless cares and anxieties, to calm and tender moods and pleasant remembrances: memories and scenes of the past are brought back fresh and new almost as in days gone by."*

---

* George Gregory, Esq., M.D., on the *Sanitary Influence of Bell-ringing and its Melodies* in "Church Bells" Newspaper, 1st Nov. 1876.

LATIN INSCRIPTIONS

ON

CHURCH BELLS IN NORTHAMPTONSHIRE.

[WITH TRANSLATIONS.*]

AVDI ME INVOCAMTEM.
[*Hear me when I call.*]

AVE MARIA GRATIÀ PLENA.
[*Hail Mary, full of grace.*]

AVE MARIA GRACIA PLENÁ DOMINVS TECVM.
[*Hail Mary, full of grace, the Lord is with thee.*]

BEATI PACIFICI.
[*Blessed are the Peace-makers.*]

BENEDIC[I]TE OMNIA OPERA DOMINI.
[*O all ye works of the Lord, bless ye the Lord.*]

CAMPANA GRAVIDA PEPERIT FILIAS.
[*The heavy (or pregnant) bell has produced daughters.*]

CANTATE DOMINO CANTICVM NOVVM.
[*Sing unto the Lord a new song.*]

---

* For these I am indebted to the kindness of a friend.

CELORVM CHRISTE PLACEAT TIBI REX SONVS ISTE.
[*O Christ the King of Heaven, may this sound be pleasing to Thee.*]

CONGREGO CLERVM.
[*I collect the Clergy.*]

CREDE RESIPISCE MORI MEMENTO.
[*Believe, repent, remember death.*]

CVM SONO SI NON VIS VENIRE
NVNQVAM AD PRECES CVPIES IRE.
[*If you be unwilling to come when I call*
To prayers you'll not wish to go at all.]

CVM VOCO AD ECCLESIAM VENITE.
[*When I call, come to Church.*]

CVM CANO BVSTA MORI CVM PVLPITA VIVERE DISCE.
[*When I sing of tombs, learn to die, when of pulpits, learn to live.*]

DEFVN[C]TOS PLORO.
[*I bewail the dead.*]

DEFVNCTOS PLORO CŒLVM REDDOQVE SERENVM.
[*I bewail the dead, and restore a serene sky.*]

DEO ET ECCLESIA IMPENSIS COMITIS DE CARDIGAN
DENUO FVSVM 1862.
[*For God and the Church. Recast at the expense of the Earl of Cardigan* 1862.]

DEVS MISERERE NOSTRI ET NOBIS PAVE [? PARCE.]
[*O God have mercy upon us and spare us.*]

DVLCIS SISTO MELIS CAMPANA VOCOR GABRIELIS.
[*I am of sweet sound (?) I am called the bell of Gabriel.*]

DVX EGO NOCTIVAGIS IGNIBVS HOSTIS ACER.
[*I am a guide to wanderers by night, a bitter enemy to fires.*]

ECCE QVAM BONVM ET QVAM IVCVNDVM.
[*Behold how good and pleasant a thing it is.*]

EDWARDI NOTA SONET NEC [? HEC] DVLCISSIMA TOTA.
[*Let this most sweet note of Edward fully sound.*]

FESTA DECORO.
[*I grace festivals.*]

FESTIVOSQVE DIES ME CELEBRARE IVVAT.
[*And the Feast-days I delight to celebrate.*]

FELICES TER ET AMPLIUS.
[*Thrice happy and yet more.*]

FIT TVA LAVRENTI FORMA CAMPANA DECENTI.
[*Thy bell, O Lawrence, is made in proper form.*]

GLORIA DEO SOLI.
[*Glory to God alone.*]

GLORIA PATRI FILIO ET SPIRITUI SANCTO.
[*Glory be to the Father, and to the Son, and to the Holy Ghost.*]

GLORIA DEO IN EXCELSIS.
[*Glory to God in the highest.*]

GRATUM OPUS AGRICOLIS.
[*Labour is pleasant to the husbandmen.*]

GRATA SIT ARGVTA RESONANS CAMPANVLA VOCE.
[*May the little bell be pleasant, sounding with clear tone.*]

HALLELVIAH EXVLTATE JVSTI.
[*Hallelujah, rejoice ye just.*]

HVIVS SANCTI PETRI.
[*Saint Peter's bell.*]

I PRÆ SEQUAR.
[*Go first, I will follow.*]

IGNE FRACTA 1868 RENOVATA 1869 EXAUDI ALTERAM PARTEM.
[*Cracked by fire* 1868. *Renewed* 1869. *Hear both sides.*]

IH'S NAZARENVS REX IVDEORVM FILI DEI MISERERE MEI.
[*Jesus of Nazareth, King of the Jews, O Son of God have mercy on me.*]

IN DEI LAVDEM ET GEORGII REGIS HONOREM.
[*For the praise of God and honour of King George.*]

IN CVLTVM TRINI CLERVS POPVLVSQVE VOCATVR.
[*The clergy and the people are called to the worship of the Trinity.*]

IN DEI GLORIAM IN ECCLESIÆ COMMODUM.
[*To the glory of God and the good of the Church.*]

INTACTUM SILEO PERCUTE DULCE CANO.
[*Untouched I am a silent thing*
But strike me and I sweetly ring.]

IN MVLTIS ANNIS RESONET CAMPANA IOHANNIS.
[*For many years may John's bell resound.*]

IN HONORE BEATE MARIE.
[*In honour of blessed Mary.*]

ISTA CAMPANA FACTA EST IN HONORE STA̅ ANDREE.
[*This bell has been made in honour of Saint Andrew.*]

IOHANNES EST NOMEN EIVS.
[*His name is John.*]

LAUDATE DOMINUM CYMBALIS SONORIS.
[*Praise the Lord on the well-tuned cymbals.*]

LAVDO DEVM VERVM.
[*I praise the true God.*]

LAVS TIBI DOMINE.
[*Praise to Thee O Lord.*]

LINGUÆ NOS PENES SUNT QUIS NOBIS CONTRADICAT.
[*(Our) tongues are with us (i.e. our own), who can contradict us.*]

MARIA VOCOR.
[*I am called Mary.*]

MARIA MATER DEI MEMENTO MEI.
[*Mary, Mother of God, remember me.*]

MAGNIFICATE DOMINVM MECVM.
[*Magnify the Lord with me.*]

MELODIAM ORDIOR.
[*I begin the melody.*]

MISSI DE CELIS HABEO NOMEN GABRIELIS.
[*I have the name of Gabriel, (who was) sent from heaven.*]

MORTE BEATA NIHIL BEATIUS.
[*Nothing happier than a happy death.*]

MVLTI VOCATI PAVCI ELECTI.
[*Many called, few chosen.*]

NOMEN MAGDALENE CAMPANA GERET MELODIE.
[*This bell shall bear the melodious name of Magdalene.*]

NON SONO ANIMABVS MORTVORVM SED AVRIBVS VIVENTIVM.
[*I sound not for the souls of the dead, but for the ears of the living.*]

NON VERBO SED VOCE RESONABO DOMINI LAVDEM.
[*Not by word but by voice I will resound the praise of the Lord.*]

NON VOX SED VOTUM NON MUSICA CORDULA SED COR.
[*Not the sound but the vow; not the musical string but the heart.*]

NON CLAMOR SED AMOR CANTAT IN AVRE DEI.
[*Love's voice not noise sings in the ear of God.*]

NOS PRECE OMNES SANCTORVM DEFENDAS XP̄E TVORVM.
[*By the prayer of Thy Saints protect us all O Christ.*]

NULLI SECUNDUS.
[*Second to none.*]

NVNC IACOBVS EGO CANO VOBIS ORE IVCO̲NDO.
[*I James now sing to you with pleasant voice.*]

O QUAM BEATUM LAUDARE DOMINUM.
[*O how blessed it is to praise the Lord.*]

OMNIS CARNALIS VIS FORTIS CONGRUIT HERBIS.
[*All the bodily strength of a strong man is as grass.*]

OMNIA FIANT AD GLORIAM DEI.
[*Let all be done to the glory of God.*]

ORDINE QUISQUE SUO.
[*Each in his own order.*]

PACEM TE POSCIMVS OMNES CONCORDIE RES PARVÆ CRESCVNT.
[*We all ask peace of Thee; by harmony small means increase.*]

PAROECIE CAMPANA ECCLESIE TVBA.
[*The bell of the parish is the trumpet of the church.*]

PERSONET HEC CELIS DVLCISSIMA VOX GABRIELIS.
[*May this most sweet sound of Gabriel sound through the heavens.*]

PESTEM FVGO.
[*I drive away pestilence.*]

PLEBEM VOCO.
[*I call the people.*]

PRINCIPIO (?) SINE DVLCES HIC HONOR CATERINE.
[*In the first place allow here the honour of sweet Catharine.*]

PRO REGE ET ECCLESIA.
[*For the King and the Church.*]

PRO THOME LAVDE RESONABO MODO SINE FRAVDE.
[*For the praise of Thomas I will now resound without deceit,*
or
The praise of Thomas being at stake
I'll now resound, and no mistake!]

PSALLAM DEO MEO QUAMDIU SUM.
[*I will praise my God while I have my being.*]

ROBERTUS SPENCER . . . . AD HONOREM DEI DEDIT HANC CAMPANAM ET EXEMPLVM ALIORVM.
[*Robert Spencer . . . to the honour of God and for the example of others gave this bell.*]

SANCTA MARIA ORA PRO NOBIS.
[*Holy Mary pray for us.*]

SI DEVS PRO NOBIS QUIS CONTRA NOS.
[*If God be for us who shall be against us.*]

SICVṪ VNGVENTVM IN CAPVT AARON.
[*Like the ointment on the head of Aaron.*]

SICVT ROS HERMON IN MONTE SION.
[*Like the dew of Hermon on the hill of Sion.*]

SIMVL VENIRE FRATRES IN VNVM.
[*For brethren to come together in unity.*]

SIT NOMEN DIUINI IHESU BENEDICTUM.
[*Blessed be the name of the Divine Jesus.*]

SIT NOMEN DOMINI BENEDICTUM.
[*Blessed be the Name of the Lord.*]

SPES MEA IN DEO EST.
[*My hope is in God.*]

STATVISTI PROCELLAM IN AVRAM ET SILVISTI FLVCTVS TV ES IPSE REX MEVS QVI MANDAS SALVTEM.
[*Thou didst appoint the storm in the air, and didst still the waves; Thou Thyself art my King who orderest safety.*]

STATVTVM EST OMNIBVS SEMEL MORI.
[*It is appointed unto all men once to die.*]

SVM ROSA PVLSATA MVNDI KATERINA VOCATA.
[*I being rung am called Katharine the rose of the world.*]

TE DECET HYMNVS.
[*A hymn befits thee.*]

TINNITUS RAPIDOS SCINTILLANS SPARGO PER AURAS.
[*I sparkling scatter through the air the rapid sounds.*]

UBIQUE BENE RESPONDEO.
[*Everywhere I respond well.*]

VLTERA CVRETVM PLAVSVS CORYBANTIAQVE ÆRA.
[*Beyond the applause of the Curetes and the cymbals of the Corybantes.*]

VLTIMA SV[M] TRINA CAMPANA VOCOR KATERINA.
[*I am the last in the three; I am called bell Katharine,*
or
I the last am the third bell: I am called Katharine.]

VENITE EXVLTEMVS DOMINO.
[*O come let us sing unto the Lord.*]

VERA IVDICET ECCLESIA FIXVS ADVERSA SPERNO.
[*Let the Church determine the truth; I being firm despise adversity.*]

VITAM METIOR MORTEM PLORO.
[*I measure life; I bewail death.*]

VOBISCVM CE[? CON]CORDO DEVM LAVDARE.
[*I unite with you to praise God.*]

VOX AUGUSTINI SONET IN AURE DEI.
[*Let the voice of Augustine sound in the ear of God.*]

VOX DN̄I IH̄U XP̄I WOX EXULTACIONIS.
[*The voice of the Lord Jesus Christ is a voice of exultation.*]

XP̄E AVDI NOS.
[*O Christ hear us.*]

Ancient Bell-tile found at Repton, Derbyshire.

LIST OF THE AVERAGE WEIGHT OF BELLS cast by Messrs. Taylor and Co., of Loughborough, Leicestershire. The diameter being known, a reference to this list will give the approximate weight of any bell.

DIAMETER.	WEIGHT.			DIAMETER.	WEIGHT.		
Inches.	*Cwts.*	*Qrs.*	*lbs.*	*Inches.*	*Cwts.*	*Qrs.*	*lbs.*
12	0	1	20	37	9	0	0
13	0	2	6	38	10	0	0
14	0	2	20	39	11	0	0
15	0	3	16	40	12	0	0
16	1	0	0	41	13	0	0
17	1	1	0	42	14	0	0
18	1	2	0	43	15	0	0
19	1	3	0	44	16	0	0
20	2	0	0	45	17	0	0
21	2	1	0	46	18	0	0
22	2	2	0	47	19	0	0
23	2	3	0	48	20	0	0
24	3	0	0	49	21	1	0
25	3	2	0	50	22	2	0
26	4	0	0	51	24	0	0
27	4	2	0	52	25	2	0
28	4	3	0	53	27	0	0
29	5	0	0	54	28	2	0
30	5	2	0	55	30	0	0
31	6	0	0	56	31	2	0
32	6	1	0	57	33	2	0
33	6	2	0	58	36	0	0
34	7	0	0	59	39	0	0
35	7	2	0	60	42	0	0
36	8	1	0				

THE INSCRIPTIONS

ON THE

CHURCH BELLS OF NORTHAMPTONSHIRE,

WITH the Diameter at the mouth of each bell from which its approximate weight may be ascertained (see page 172). To which are added Extracts, where procurable, from the Commissioners' Returns *temp.* Edward VI., and from Parochial and other Records, together with Local Traditions, Notices of Donors, &c., and Notes on the Uses of Church Bells peculiar to different parishes.

Note.—The numbers between [ ] *refer to the woodcuts on the Plates. It being impossible to reproduce here the various forms of mediæval Gothic letters found on the ancient bells, one form of letter is here used to indicate where Gothic capitals are found* [𝔄 𝔅 ℭ] *and one form where small Gothic or "black letter" is found* [𝔞 𝔟 𝔠]. *For the various forms of Roman letters found on modern bells one form* [A B C] *will suffice.*

Errors of spelling, misplacement of letters, &c., &c., in the following inscriptions, are copied literally from the Bells. They are therefore Founders' blunders and not Printers' mistakes.

ABINGTON.

SS. PETER AND PAUL. 3 BELLS AND PRIEST'S BELL.

1. JOHN BRIANT HERTFORD FECIT 1809.
(Diam. 28 in.)
2. JOHN BRIANT HERTFORD FECIT 1811. J. HARRIS. C : W : ·
(Diam. 31 in.)
3. J. BRIANT HERTFORD FECIT 1810.
(Diam. 34½ in.)

Priest's Bell:—

1764.
(Diam. 13 in.)

In 1552 there were "iij bellꝑ & a sanctes bell." The 2nd and 3rd bells were previously inscribed:—

2. In Multis Annis Resonet Campana Johannis.
3. Sum Rosa Pulsata Mundi Maria Vocata.*

There is a Tradition that the ancient Tenor bell being cracked the whole were recast as above.

The Bell-frame is marked I B the bells being then probably rehung.
1695

ABTHORPE.

S. JOHN BAPTIST. 1 BELL.

1. REVD. JOHN JONES VICAR. V. BARFORD CHURCH-WARDEN E. ARNOLD FECIT LEICESTER 1792.
(Diam. 23 in.)

In 1552 there were "ij bellꝑ and a sanctꝑ bell in the steple."

---

* *Bridges.*

There is a Tradition that previously to Abthorpe being constituted a Parish distinct from Towcester some of its Bells were removed to the church of that place.

The Rev. John Jones (3rd Vicar of Abthorpe) was instituted 28th January, 1778. He died 1st March, 1793, aged 41 years, and was buried in this church. Mr. V. Barford died in 1847, aged 84 years.

ACHURCH.

S. JOHN BAPTIST. 4 BELLS.

1. + TAYLOR & Cº LOBORO A.D. 1861.
(Diam. 24¾ in.)

2. [+ 65.] GOD SAVE THE KING 1675.
(Diam. 26 in.)

3. HENRY PENN FVSRE 1711.
(Diam. 28¼ in.)

4. OMNIA FIANT AD GLORIAM DEI · ·⁝· · 1735 ⁝ ·
THO . ˙ . EAYRE KETTERING FECIT : · · :
(Diam. 30¼ in.)

In 1552 the Inventory says:—
"Itm̃ foure Belles in The steple wyth a Sanct' Belle.
Itm̃ viij lyttell Belles in a chyme hangynge on a wele."
On the Bell frame is W. SELBY C. W.
1816

ADDINGTON GREAT.

ALL SAINTS. 4 BELLS.

1, 2. W. ALLEN & T. COLSON CHURCHWARDENS
R. TAYLOR ST NEOTS FOUNDER 1807.
(Diams. 28, 29 in.)

3. [+ 15.] MVLTI [□ 36] VOCATA [□ 36] PAVCI [□ 36]
ELECTI [□ 36] SETH [□ 36] PAVE [□ 36]
WILLIAM FOE 1605.
(Diam. 30½ in.)

4. [+ 38.] GOD SAVE THE KING 1630.
(Diam. 34½ in.)

The recasting of the 1st and 2nd bells is thus noted in the Register Book of the Parish:—

1808.

Jany. 1. Two out of the four bells in the tower of this Church being broken, they were recast by Mr. Taylor, bell-founder of St. Neots, Hunts, and put up this day.

A bell—the 3rd—is rung daily at 1 p.m.

At the Death-knell four tolls are given for a male, three for a female, on all the bells.

On Sunday the 1st bell is rung at 8 a.m., and again at the close of Morning Service. For Divine Service the bells are chimed, after which the 1st is tolled for 5 minutes.

ADDINGTON LITTLE.

S. MARY. 3 BELLS.

1. ABCDEF GHIKLMN OPQRST
1610 [▽ 1]
(Diam. 31⅛ in.)

2. IH'Σ: NAZARENVS REX IVDEORVM FILI DEI MISERERE MEI 1620 [▽ 1.]
(Diam. 32⅛ in.)

3. The same dated 1629.
(Diam. 35⅛ in.)

The Bells were rehung in 1870 at the cost of £52 15s. Until recently a Daily bell was rung, and the Gleaning-bell during Harvest; both are now discontinued.

At the Death-knell three tolls are given for a male, two for a female on all the bells before the knell. On Sunday the 1st Bell is rung at 7 a.m.; the 1st and 2nd at 8 a.m. For Divine Service the bells are chimed, after which the 1st bell is rung for five minutes. At the close of Morning Service the 1st bell is rung.

Formerly the bells were rung at midnight on Christmas and New Year's Eves, and early in the morning of the first Monday in May.

There is a Tradition that a bell hangs at Polebrooke which should have come here, but never did, owing either to the death of the founder, or to some other cause.

ADSTONE.

ALL SAINTS. 1 BELL.

In 1552 the Commissioners reported:—

"Itm̃ one bell & a sauncte bell in the topp of the churche."

In 1700 there was no bell.

The present single bell (about 12 inches in diameter) is difficult of access. It was hung about 50 years ago.

ALDERTON.

S. MARGARET. 5 BELLS.

1, 4. J. TAYLOR & Co. FOUNDERS LOUGHBRO 1848.
(Diams. 27½; 41 in.)

2. [+ 29]- AVE : MARIA : GRACIA : PLENA
(Diam. 29 in.)

3. THOMAS CLARKE [□ 99] AND HENRY [□ 99] GREAD CHVRCHWARDENS 1670. H. B.
(Diam. 37 in.)

5. THIS BELL WAS [□ 99] GIVEN [□ 99] BY NICOLAS BVTLER OF [□ 99] LONDON SITTEZNE 1670 HENRICVS BAGLE ME FECIT.
(Diam. 44 in.)

In 1552 there were "iij great belle & a sanct' bell."

Mr. Nicolas Butler, Citizen of London, gave to this parish £100 with which the inhabitants bought the present tenor bell, and a velvet cushion and cloth for the pulpit. (*Bridges*, vol. i. p. 282.)

ALDWINCLE ALL SAINTS.

ALL SAINTS. 5 BELLS.

1. GRATA SIT ARGVTA RESONANS CAMPANVLA VOCE GLORIA DEO SOLI 1720 † †
(Diam. 23¼ in.)

2. 1830.
(Diam. 24 in.)

3. IHS NAZARENVS REX IVDEORVM FILI DEI MISERERE MEI ⁘ GLORIA DEO SOLI ✪ T. EAYRE 1724.
(Diam. 25¾ in.)

4. THOMAS NORRIS MADE ME 1637.
(*a* □ *bird*) (*a* □ *fish*) (*some* □ *fruit*)
(Diam. 29 in. Cracked.)

5. IHS NAZARENVS REX JVDEORVM FILI DEI MISERERE MEI · GLORIA PATRI FILIO ET SPIRITVI SANCTO 1720 ✣
(Diam. 32½ in. Cracked.)

In 1700 there were four bells. (*Bridges.*)

ALDWINCLE S. PETER.

S. PETER. 3 BELLS.

1. J. TAYLOR FECIT LOUGHBR⁰ 1843.
(Diam. 30 in.)

2. IHS NAZARENUS REX JUDEORUM FILI DEI MISERERE MEI ✪ GLORIA PATRI FILIO ET SPIRÎTUI SANCTO ✪ THO : EAYRE : 1724.
(Diam. 34 in.)

3. [+ 95] ANNO ✪ DM̄ ✪ 1585.
(Diam. 36 in.)

The Churchwardens' Accounts, dating from 1764, contain many entries for bell ropes, small repairs to Bells, &c., and the following :—

		£.	s.	d.
1843. Aug.	Mr. Blackwell for recasting a bell & expenses	18	10	0
1844. Ap. 9.	Mr. Blackwell for rehanging the bells.....	6	10	0

The bell was, as it shows, recast by Mr. Taylor. Mr. Blackwell lived at Twywell and was the agent employed.

		£.	s.	d.
1857. Mar. 3.	John Eaton (of Tichmarsh) for a new bell wheel & repairing the bell that fell down	8	7	3
1870.	Paid John Eaton for putting new frames to Second and Tenor bells, and rehanging the Treble, new floor &c. &c.	33	12	0

Formerly it was customary to allow women and children to jangle the bells on Shrove-Tuesday.

The Gleaning-bell is rung at 7 a.m. during harvest.

At the Death-knell three tolls are given for a man, two for a woman, on each of the bells; for a boy (under thirteen) three tolls, for a girl two tolls, on the 1st and 2nd bells. The knell is never rung before sun-rise, nor after sun-set.

Formerly at Funerals the tenor was tolled until the procession was in sight, then the three bells were chimed until it reached the church gate, when the tenor was again tolled. Now there is no chiming.

On Sunday at 7 a.m. in summer; at 8 a.m. in winter, the 1st bell is tolled, then the 1st and 2nd are chimed. For Divine Service the tenor is first rung, then the bells are chimed, after which the treble is tolled until service begins.

A Peal is rung on the evening of the 5th of November.

Thomas Fuller, the author of *The Worthies of England*, *The Church History of Britain*, and other works of rare excellence was, shortly before June 1608, born in this village at the old rectory, then held by his father of the same name. "Quaint Old Fuller" has left many notices of his birthplace, where, it may be imagined, he learned to love the music of church bells. The epithet he applied to England as "the ringing island" on account of its many and tunable bells, may well have been suggested by the numerous rings of bells in the valley of the Nene and thereabouts. It was in Northamptonshire that he penned the follow-

ing:—"Musick is sweetest neare or over Rivers, when the Eccho thereof is best rebounded by the water;" and he adds to the sentiment the more exquisite moral that "praise for pensivenesse, thanks for tears, and blessing God over the flouds of affliction, makes the most melodious Musick in the eare of Heaven" (*Cause and Cure of a Wounded Conscience*, Ed. 1649, p. 159). Fuller was of Queen's College, Cambridge; became Rector of Broad-Windsor, Dorset; one of the "Cavalier parsons" in the Civil War; lecturer at S. Clement's, Eastcheap, and elsewhere in London; and successively Rector of Waltham Abbey and Cranford in Middlesex. Had not his sudden death, 15th August, 1661, intervened, it is more than likely he would have become a bishop. His works abound with wit and humour; and such was the beauty of his thoughts, and the goodness of his heart, that all his readers are perforce drawn into the feelings of S. T. Coleridge when he wished that his soul might be with his.*

It may be added that James Franklin Fuller, Esq., F.S.A., of Dublin, who has made diligent research into the family genealogies, and made a large collection of documents relating thereto, claims to be the descendant and present representative of Dr. Thomas Fuller in the elder branch. That gentleman is further of opinion that the younger branch is now represented by The Right Rev. Thomas Fuller, D.C.L., Bishop of Niagara. If so the children of the late Sir Arthur Helps, K.C.B., are also, through their mother, Dr. Fuller's descendants—Lady Arthur Helps being Bessie, the daughter of Captain Edward Fuller (by his wife Elizabeth Blennerhassett) the grandfather of the Mr. James Franklin Fuller just mentioned.

APETHORPE.

S. LEONARD. 4 BELLS.

1. JOHИ STOT GAVE THIS BELL 1629.
G B B B J O G K
(Diam. 28 in.)

---

* The excellent *Life of Thomas Fuller, D.D., with Notices of his Books, his Kinsmen and his Friends*, by Mr. J. E. Bailey, F.S.A., was issued in 1874.

2. (Blank.)
(Diam. 31 in.)

3. [+ 65] THOMAS NORRIS MADE MEE 1671.
A S G G
(Diam. 33 in.)

4. Domen [□ 42] Campana melodie Geret [□ 37] [□ 35]
(Diam. 36 in.)

In 1552 there were "iij Belles w^t a sanctis bell."

The name of the Saint has been removed from the inscription on the tenor bell.

ARTHINGWORTH.

S. ANDREW. 5 BELLS.

1. EX DONO THOME LANGHAM ESQ^ O HENRICVS BAGLEY ME FECIT 1695.
(Diam. 28 in.)

2. EDWARD ARNOLD ST. NEOTS HUNTINGDONSHIRE FECIT 1775.
(Diam. 31 in.)
[□ 25.]

3. Celorum xpe placeat tibi rex sonus iste.
[▽ 14.]
(Diam. 31 in.)

4. IHESVS BE OVR SPED 1598 [□ 48.]
[▽ 1.]
(Diam. 34 in. Letters like [□ 53]).

5. FEARE [□ 48] GOD [□ 48] AND [□ 48] OBEAY [□ 48] THE [□ 48] QWEENE [▽ 1] 1589 [□ 48.]
(Diam. 37 in. Letters like [□ 53]).

Thomas Langham, Esq., the donor of the 1st bell, appears to have been the son of the Rev. Wm. Langham of Thornby, Northants. When young he settled in London. He purchased the Manor of

Arthingworth of his relative Sir James Langham of Cottesbrooke. He was Sheriff of Northants in 2 William III. His daughter and heiress Rebecca Langham (who died in 1692) married in 1683 Benjamin Rokeby, Esq., by whom she had a son, Langham Rokeby, Esq., who succeeded to his mother's estates. From him descended the Rev. H. R. Rokeby, the present Rector and Patron of the living of Arthingworth.

At the Death-knell three tolls are given for a male, two for a female.

On Sunday the 1st bell is rung at 8 a.m., the 1st and 2nd at 9 a.m. For Divine Service the bells are chimed, after which the tenor bell is rung when there is to be a sermon; the 4th bell when there is not to be a sermon.

ASHBY S. LEGERS.

S. LEODEGAR. 4 BELLS AND PRIEST'S BELL.

1. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1641 [▽ 1.]
(Diam. 31½ in.)
2. The same dated 1630.
(Diam. 33 in.)
3. W : COLE & W : BAWCUTT C : W. JOHN BRIANT HERTFORD FECIT 1806.
(Diam. 36 in.)
4. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE 1630 [▽ 1.]
(Diam. 41 in.)

Priest's Bell:

A small bell (12 inches in diameter) attached to the remains of a beam now lies in one of the belfry windows. There is no inscription or date upon it, but the "oak" pattern running round it shows it to have come (like the 1st, 2nd, and 4th bells) from the foundry of Hugh Watts of Leicester.

In 1552 the Inventory of Church Goods says:

"Itm̃ ij bellꝑ in yᵉ steple & a sanct' bell. And forther one bell sold as it apperith in yᵉ bill of defawytꝑ."

From the Bill of defaults we learn that it was the fore or treble bell that was sold:

"Itm̃ ther sold y^e^ for bell beyng broken by Wiłłm Addams & John Grubb for v^li^ w^eh^ money is bestowed on ther church & high ways & on the poor people nevertheles the said ꝑtes stond bond be for us in recognisanc' of xx^li^ to annswer to y^e^ same whe the shalbe callyd."

The 3rd bell was previously inscribed:

John Boys and Richard Gill Churchwardens
Matthew Bagley made mee 1681.*

The Pancake-bell is rung on Shrove-Tuesday at noon.
The tenor bell is tolled after a Funeral as well as before.
On Sunday the 1st and 2nd bells are rung at 8 a.m. and 9 a.m.
For Divine Service the sermon bell (tenor) is rung after chiming.
Christmas Day and the New Year are "rung in."
Tradition says there were formerly five bells here.

ASHLEY.

S. Mary. 5 Bells.

1. ROBT. WADE C. WARDEN ROBT. TAYLOR FECIT 1796.
(Diam. 27 in.)
2. ROBT. WADE CHURCHWARDEN ROBT. TAYLOR ST. NEOTS FECIT 1796 O
(Diam. 28 in.)
3. ABCD EFGHI KLMNO [▽ 1.]
(Diam. 28¼ in.)
4. ROBT. WADE CHURCHWARDEN ROBT. TAYLOR ST. NEOTS FECIT 1796.
(Diam. 31¼ in.)
5. JOHN TAYLOR & SON FOUNDERS LOUGHBOROUGH LATE OF OXFORD & SAINT NEOTS A.D. 1848.
(Diam. 35½ in.)

* *Bridges MSS.* (Bibl. Bodl. EE. 1. 191.)

In 1700 there were four bells (*Bridges*).

At the Death-knell thrice four tolls are given for a man, thrice three for a woman, and thrice two for a child (male or female) before and after the knell.

The bells used to be chimed at Funerals, now the tenor only is tolled.

On Sunday the 2nd bell is rung at 8 a.m. For Divine Service the tenor is rung for Sermon after the chiming: if there is to be no Sermon the tenor is tolled.

ASHTON.

S. MICHAEL. 4 BELLS AND A PRIEST'S BELL.

1, 2. [I K 69] [□ 74] [□ 103] [□ 74] [□ 103 □ 103] 1631.
(Diams. 27½, 27¾ in.)

3. PRYCE IEMSON IONES TAYLOR LOUGHBOROUGH FECIT A.D. MDCCCXLIX.
(Diam. 28½ in.)

4. WILLIAM RODELL ANTHONY BELL C. W. HENRICVS BAGLEY O ME FCEIT 1699.
(Diam. 33 in.)

Priest's Bell:—
(Like 3rd Bell.)
(Diam. 14 in.)

In 1552 there were "iij bell^{e} a Sancts bell & ij hande bell^{e}."

"It' for makyng a bell claper ..... xij*d.*"

The Gleaning-bell is rung during harvest.

At the Death-knell thrice three tolls are given for a man, thrice two for a woman, and three single ones for a child.

On Sunday the 3rd bell is rung at 8 a.m., at 9.30 a.m., and again after Morning Service. For Divine Service the bells are chimed, after which the priest's bell is rung for five minutes.

ASHTON (NEAR OUNDLE).

The ancient "free chapel" here, dedicated to S. Mary Magdalen, having fallen into decay a building was erected in 1706 for a chapel and school but was never consecrated.

A small bell, which is inaccessible, hangs in a turret.

ASTON-LE-WALLS.

S. LEONARD. 3 BELLS AND A PRIEST'S BELL.

1. . . . . 1592 [▽ 1.]
(Diam. 30 in.)

2. [+ 22] 𝔖 [+ 22] 𝔖 [+ 22] 𝔖 1608.
(Diam. 30½ in.)

3. HENRY BAGLEE MADE MEE 1649.
(Diam. 33 in.)

Priest's Bell: Blank.

In 1552 "Aston in the Wallꝑ" possessed "ij bellꝑ in the steple & A sauncteꝑ bell."

The bells are now in a very sad state; the wheels, &c., are becoming rotten; they have not been rung for some time, the small Priest's bell being the only one used.

AYNHOE.

S. MICHAEL. 8 BELLS AND A PRIEST'S BELL.

1, 2. *DEO ET ECCLESIÆ GENERAL WILLIAM CARTWRIGHT* 1870 CAST BY JOHN WARNER & SONS LONDON 1870.
(Diams. 28, 29½ in. The first portion of the inscription is painted on the bells.)

3. HENRICVS BAGLEY ME FECIT EX DONO THOMÆ CARTWRIGHT ARMIGERI 1698.
(Diam. 30½ in.)

4. MARY CARTWRIGHT GAVE THIS BELL H.B. 1649.
(Diam. 33 in.)
5. GOD SAVE OVR KING 1635 [I K □ 69.]
(Diam. 35 in.)
6. ROBERT ATTON MADE ME 16..(?)
(Diam. 38¾ in.)
7. THIS BELL WAS MADE 1603 I [+ 57] A
(Diam. 40½ in.)
8. ROBERT ATTON MADE ME 1617.
(Diam. 46 in.)

Priest's Bell:

[+ *] A B C D E F G H I K L M N O P Q R S T

(Diam. 15 in. * Apparently a plain cross, but no distinct cast can be taken.)

In 1552 there were "iiij bellꝑ in y^e^ stepull & a sanct' bell."

Prior to 1870 there were six bells only.

The Manor of Aynhoe came into the possession of Richard Cartwright, Esq., by purchase in 1615, and the advowson in 1618. He died in 1637-8. Mary Cartwright, (the donor of the 4th bell,) was his widow. She was the fourth daughter of Sir John Egerton of Egerton Co. Cestr., and died in 1654. Thomas Cartwright, (the donor of the 3rd bell,) was the only surviving son of William Cartwright, Esq., the grandson of the purchaser of Aynhoe. He was Sheriff of Northants 1694, and of Oxfordshire 1698, and M.P. for Northants for many years. He died in 1747-8. (See *Baker*, vol. i. p. 548.) From him descended William Ralph Cartwright, whose second son, General William Cartwright, placed his name on the first and second bells added to the ring in 1870. That gentleman (born in 1797) died in June 1873, and was buried at Aynhoe on the 11th day of that month.

At the Death-knell three tolls are given for a man, two for a woman, and one for a child.

At Funerals an "Invitation bell" is tolled an hour before the interment. The bell is again tolled at the time fixed for the funeral.

On Sunday the 4th bell is rung at 8 a.m. and the 5th bell at 9 a.m., which is considered the Sermon-bell. For Divine Service the bells are chimed, and then the Priest's bell is sounded. After morning service the 4th bell is rung, which is considered the Sermon-bell for afternoon service.

There are chimes which play every three hours during the day *only*.

BADBY.

S. MARY THE VIRGIN. 5 BELLS.

1. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1623 [▽ 1.]
2. IH'ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1623 [▽ 1.]
3. SAMUELL GOODMAN JOHN KIBBELL CHURCH-WARDENS MATTHEW BAGLEY MADE MEE 1754.
4. RYCHARD HYNE VICKAR OF BADBY GAVE THIS BELL 1623 [□ 1.]
5. TAYLOR & SONS FOUNDERS OXFORD & ST. NEOTS AUGT. 22 · 1822.

In 1552 "Badbye" possessed "iiij great bell^{e} in y^{e} steple & a sanct' bell."

The 3rd and 5th bells were previously inscribed:

3. Samuell Rushall and John Rushall C.W : HB : M.B : 1684.
5. John Hodson made mee 1653.*

At the Death-knell thrice three tolls are given for a male; thrice two for a female.

At Funerals a bell is rung an hour before the interment, and again at the time.

On Sunday a bell is rung at 8 a.m. For Divine Service the bells are chimed, after which the tenor is rung.

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* *Bridges' MSS.* (Bibl. Bodl. EE. 5, 120).

BAINTON.

S. MARY. 4 BELLS.

1. [+ 15] CVM : VOCO : AD : ECCLESIAM : VENITE : SEITH PAVE · WILLIAM FOE · GARDIANI 1604.
(Diam. 30 in.)

2. [+ 101] ALEX : RIGBY : MADE : ME : 1702 : T : BEAVER : AND : P : NOTINGHAM : CH : W : ·
(Diam. 33½ in.)

3. [+ 15] THOMAS NORRIS MADE ME 1652 FH PF.
(Diam. 35½ in. Cracked and repaired.)

4. In Multis Annis Resonet Campana Johannis [▽ 19 □ 18 ▽ 20.]
(Diam. 39½ in. For specimens of capital letters see figs. 66 and 67. The same capitals appear upon the 4th bell at Fawsley.)

In 1552 "Badington" possessed "iij bellꝭ in yᵉ stepyll . one sanctus bell."

At the Death-knell thrice three tolls are given for a man, thrice two for a woman on the tenor bell, both before and after the knell: the same for children on the 2nd bell.

On Sunday when Morning Prayer is to be said the 2nd bell is rung at 8 a.m. and at 9 a.m. When Evensong only the same bell is rung at 9 a.m., at noon, and at 1 p.m. For Divine Service the bells are chimed, and the Sermon bell (tenor) rung.

BARBY.

S. MARY. 4 BELLS.

1. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1621 [▽ 1.]
(Diam. 35½ in.)

2. [+ 45] SANCTA CATERINA [▽ 24.]
(Diam. 38 in. *Intended for Sancta Caterina.*)

3. [+ 5] BE · YT · KNOWNE · TO · ALL · THAT · DOTH · ME · SEE · THAT · NEWCOMBE · OF · LEICESTER · MADE · MEE · 1605.
(Diam. 40 in.)

4. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE 1625 [▽ 1.]
(Diam. 43 in.)

In 1552 there were "iiij bellꝑ in y^e^ steple & a sanct' bell."

In the vestry is a small bell formerly belonging to the hamlet of Olney (see under OLNEY).

At the Death-knell three tolls are given for a male, two for a female on all the bells, before the knell.

On Sunday the 1st bell is rung at 7 a.m.; the 4th at 9 a.m.

For Divine Service the first three bells are chimed, after which the Sermon-bell (tenor) is rung. After Morning Service the 1st bell is rung.

BARNACK.

S. JOHN BAPTIST. 5 BELLS.

1. JOHN SISSON CHVRCHWARDEN 1715.
(Diam. 28¼ in.)

2. ROBERTVS BROWИE ARMIGER 1608.
[+ 15] OMИIA : FIAИT : AD : GLORIAM : DEI : ROBARTE : WIŁKIИSOИ RECTOR.
(Diam. 31 in.)

3. [+ 15] IИ : MULTIS : EATERИES : RESOИET : CAMPAИA : JOHAИES : 1609.
(Diam. 34 in.)

5. ſcꝛe [□ 88] iohꝛes ebꝛngeliſte [▽ 55.]
(Diam. 36½ in.)

The Inventory taken in 1552 says:—

"Inp'mis iij bellꝑ on lytyll bell & ij lytyll hand bellꝑ of y^e^ w^ch^ one is sold & the other stolen. Thengꝑ sold by Henry bolley and Robert Gódfrey in y^e^ forthe & fyft yere of y^e^ Reigne of oure Soᵛene lord y^e^ Kyng Kyng Edward y^e^ syxt.

"It' to y^e^ same Mr. (Rechard) V$\bar{y}$cent on' handbell y^e^ ꝑce ....." ijs. viij*d*.

The grandfather of Robert Browne, whose name is on the 2nd bell, held certain property here under a lease for 81 years from his godfather John Chambers, abbot of Peterborough. Robert Browne was created a baronet 21st September, 1621, and died in 1623. Robert Wilkinson was instituted Rector in 1595. *(Bridges.)*

The Gleaning-bell is rung during harvest at 8 a.m. and at 6 p.m.

A bell is rung daily at 8 a.m. (recently instituted).

At the Death-knell thrice three tolls are given for a male, thrice two for a female, both before and after the knell, which is rung on the tenor for an adult, on a smaller bell for a child.

On Sunday a bell is rung at 9 a.m. and again after Morning Service. For Divine Service the bells are chimed and the Sermon-bell is rung.

BARNWELL S. ANDREW.

S. Andrew. 2 Bells.

1. [+ 27] 𝔖 [+ 27] 𝔖 [+ 27] 𝔖 [♡ 14.]
[Diam. 30 in.]

2. [+ 15] THOMAS NORRIS MADE MEE 1678 (?) I P ℣ W
(Diam. 34 in.)

BARNWELL ALL SAINTS.

There were four bells here. The Church (excepting the chancel which is used for burials) was taken down in 1821. The bells were then sold, but the clappers are still preserved.

BARTON SEAGRAVE.

S. Botolph or S. John. 4 Bells.

1. 𝔖 [+ 22] 𝔄 [+ 22] 𝔖 𝔄 [⌂ 24]
(Diam. 29 in.)

2. [+ 22] S IACOBE [▽ 24]
(Diam. 32 in.)

3. ste pe tre o p n
[▽ 24]
(Diam. 34 in. *Sancte Petre ora pro nobis.*)

4. [+ 22] S IOHANNE [▽ 24]
(Diam. 37 in.)

At the Death-knell four tolls are given for a man, three for a woman, and two for a child, before and after the knell.

On Sunday the 1st bell is rung at 8 a.m. (two bells used to be rung at 9 a.m.). For Divine Service three bells are chimed and the tenor "rung in;" after which the 1st bell is rung.

BENEFIELD.

S. MARY. 5 BELLS.

1. MELODIAM ORDIOR. HENRY PENN FUSORE 1713.
(Diam. 28 in.)

2. OMNIS CARNALIS VIS FORTIS CONGRUIT HERBIS. THOs. EAYRE FECIT 1755.
(Diam. 28 in.)

3. C. & G. MEARS FOUNDERS LONDON 1847.
(Diam. 31 in.)

4. OMNIA FIANT AD GLORIAM DEI. GLORIA DEO SOLI. ANNO DOM. 1733.
(Diam. 33 in.)

5. R. TAYLOR ST. NEOTS FECIT 1815 J. HAMMERTON & R. ROWELL C. WARDENS
(Diam. 36 in.)

In 1552 "Benyfyld" possessed "iij bellys."

The Curfew is rung at 8 p.m. from 22nd November to 2nd February.

The Gleaning-bell sounds at 8 a.m. and at 6 p.m. during harvest.

At the Death-knell thrice three tolls are given for a man, thrice two for a woman, and three single ones for a child.

At Funerals the bells are chimed for a few minutes both before and after the interment.

For Divine Service on Sundays the Tenor bell is rung for ten minutes, then all are chimed for fifteen minutes, after which the treble bell is tolled for five minutes.

On the four Great Festivals the bells are rung at 6 a.m.

BILLING (GREAT).

S. ANDREW. 3 BELLS AND A PRIEST'S BELL.

1. [+ 101] ALEXANDER : RIGBE : MADE : ME : 1684 T : NICHOLAS : E : BRITTEN : CH : W.

(Diam. 33 in.)

2. GORIT [□ 35] [□ *] MOLOD [□ *]

(Diam. 38 in. * Fleur de lys.)

3. [+ 46] IOHES [□ 44] ZORKE [□ 44] FECIT [□ 44] ME [□ 44] IN [□ 44] HONORE [□ 44] GEATE [□ 44] MARIE

(Diam. 42 in.)

Priest's Bell:

1664.

In 1552 "Byllyng Magna" possessed "iij belles and a sanct' bell."

The 2nd bell with the imperfect inscription is from the Leicester foundry, and is a similar bell to the one at Duddington, and to the 2nd at Oakley Magna, which see.

The name of the founder of the 3rd bell was John of York, the letter Z being used for Y.

At the Death-knell thrice three tolls are given for a man, thrice two for a woman, and three single ones for a child.

BILLING PARVA.

ALL SAINTS. 3 BELLS.

These small bells are modern (cast about the year 1850), and difficult of access.

In 1552 there were "ij belle and a sanct' bell."

BLAKESLEY.

S. MARY THE VIRGIN. 5 BELLS AND A PRIEST'S BELL.

1. RECAST AND ENLARGED AT THE EXPENSE OF JOHN WIGHT WIGHT ESQR [□] OF BLAKESLEY HALL 1832.
(Diam. 30 in. The stamp is a cow.)

2. HENRY BAGLEY MADE MEE 1673.
(Diam. 31½ in.)

3, 4. C. & G. MEARS FOUNDERS LONDON 1854.
JOHN SHEPPARD
WILLIAM EDWARDS } CHURCHWARDENS
JOHN EDWARDS
(Diams. 34¾, 36½ in.)

5. THAT ALL [□ 99] MAY [□ 99] COME [□ 99] AND NON [□ 99] MAY [□ 99] STAY AT [□ 99] HOME I [□ 99] RING [□ 99] TO SERMON WITH [□ 99] A LVSTY BOME 1673.
(Diam. 39¼ in.)

Priest's Bell:
1777.
(Diam. 14½ in.)

In 1552 there were "iiij bellꝭ & a sauncteꝭ bell in the steple."

John Wight Wight, Esq., was Lord of the Manor and Patron of the Advowson of Blakesley. (See his pedigree in *Baker*, vol. ii. p. 23.)

Until about eight years ago the 2nd bell was rung daily at 5 a.m. in summer, or 6 a.m. in winter, at noon, and at Curfew.

On Shrove-Tuesday the 2nd and 4th bells are rung at noon.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

For Funerals the tenor bell is tolled as a warning or invitation bell about an hour before, and again just before, the interment.

On Sunday the 1st bell is rung at 8 a.m. For Divine Service the bells are chimed, after which the Priest's bell is sounded for five minutes. At the close of morning service the 5th bell is rung if evensong follows.

Peals are rung on the three Monday evenings before Christmas, on Plough Monday, on the 29th of May, and at midnight on the Eves of Christmas and New Year's Day.

BLATHERWYCKE.

THE HOLY TRINITY. 1 BELL AND A PRIEST'S BELL.

1. [+ III.] Nomen Magdalene Campana Geret Mblade O H H

(Diam. 36¾ in.)

Priest's Bell :—

H B 1685.

(Diam. 17 in.)

The letters of the inscription on the large bell are somewhat large black letter with very small crowned capitals, like Potterspury 2nd bell.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, both before and after the knell.

For Divine Service the large bell is rung, after which the Priest's bell is tolled.

BLISWORTH.

S. JOHN BAPTIST. 5 BELLS.

1. TINNITVS RAPIDOS SCINTILLANS SPARGO PER AVRAS THO^{S} EAYRE, ME FECIT :·: 1758.

(Diam. 31 in.)

2. BARTHOLOMEW ATTOИ MADE ME 1624 R A.

(Diam. 32 in.)

3. BARTHOLOMEW ATTON MADE ME R A 1624.

(Diam. 36½ in.)

4. GOD SAVE OVR QVEEN AND PRESARVE HER PECE HENRY BAGLEY M ME 1713 RICHARD BARWELL JOHN BVRGESS CHVRCHWARDENS O

(Diam. 39 in.)

5. VLTERA CVRETVM PLAVSVS CORYBANTIAQUE ÆRA ·:· THOS EAYRE : HOROLOGICVS WM PLOWMAN & WM HERBERT ⁝ ·:· HIEROPHYLACEBVS A.D. ·:·· 1758 :·

(Diam. 42½ in.)

In 1552 there were "iij greate bellꝭ and a Sanct' bell."

The 1st and 5th bells were previously inscribed:

1. R A. Bartholomew Atton made me 1626.
5. George Bland and John Plowman churchwardens : Henry Bagley made me : 1663.

The Priest's bell existing in 1700 was inscribed:

God save the King 1635.*

The 1st bell is rung daily (Sunday excepted) at noon.

The Gleaning-bell is rung at 8 a.m. during harvest.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, both before and after the knell.

On Sunday the 1st bell is rung at 8 a.m.; the 1st and 2nd at 9 a.m.

For Divine Service in the morning when a Sermon is to be preached the tenor bell is rung before the chiming; after the chiming the 1st bell is tolled. When Evensong is to follow the 1st and 2nd bells are chimed at one o'clock.

BODDINGTON.

S. JOHN BAPTIST. 5 BELLS AND A PRIEST'S BELL.

1. + WILLIAM · BAN · BRIGGE ·· E · B ·· W ·· [R ♙ P □ 104] 1624.

[*Royal* ▽ *Arms.*]

(Diam. 28½ in. Cracked.)

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* *Bridges MSS.* (Bibl. Bodl. EE. 5, 115).

2. WILLIAM COOPER & GEORGE WILLS C W
W. & J. TAYLOR FOUNDERS OXFORD 1831.
[*An* □ *Ox.*]
(Diam. 30 in.)

3. IH'2 : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1621 [▽ 1.]
(Diam. 33½ in.)

4. HENRY BAGLEY MADE MEE 1670.
(Diam. 35 in.)

5. THOMAS MEARS OF LONDON FECIT 1812.
(Diam. 42½ in.)

Priest's Bell:
1812.
(Diam. 14 in.)

In 1552 there were "iiij bellꝑ in the steple & a sauncteꝑ bell."

The present bells are in a bad condition and cannot be rung. They are difficult of access.

For ornamental band round the treble bell see fig. 108.

BOUGHTON.

S. JOHN BAPTIST. 3 BELLS.

1, 2. T BRIANT HERTFORD 1824.
(Diams. 23, 26 in.)

3. OMNIA FIANT AD GLORIAM DEI. T. EAYRE
W. ALLEN W. FOSCOTT C. W. 1749.
(Diam. 29 in.)

In the Inventory of Church Goods taken in 1552 belonging to the ancient church of Boughton, which then stood about three quarters of a mile from the town, is found the following entry:

"It' too bellꝑ of the which bellꝑ the one was brocken don by theffes on a nyght cloffen & broken & then yt was sold by the holle cōsent of the ꝑiche unto Goodmā Freyre of Ecton for the some of vli the whiche vli was spēte in the defendynge of the Warren. It' one sanct' bell."

This church, owing to its inconvenient distance from the town, was allowed about that time to fall into decay: hence probably the damage to, and the sale of, the bell as mentioned in the Inventory. There are, I think, reasons for believing that the second bell went to Moulton (see under that parish).

In the centre of the village stands the present church, which was originally a chantry chapel, where as early as 1546 "ij chantry prestes (did) celebrate for the ease of the parishioners." In 1700 there were three bells there inscribed:

1. Cantate Domino canticvm novvm : 1653
2. God be ovr good speed : 1653
3. Henry Baglee made mee 1653 *

but which have since been recast as above.

No difference is made to distinguish age or sex in ringing the Death-knell.

A bell is rung at 8 a.m. on Sunday morning. For Divine Service all the bells are chimed.

BOWDEN (LITTLE).

S. Nicolas. 3 Bells.

1. ROBAIDE [+ 22] NEWCOME [□ 35.]
(Diam. 25 in.)
2. [+ 15] E PEBOYDY TOBIEAS NORRIS CAST ME 1675.
(Diam. 28½ in.)
3. OMNIA FIANT AD GLORIAM DEI + O JOSEPH COALMAN : C : W : · : · A · : · D . 1750 : · T : · EAYRE : FECIT : ·
(Diam. 31 in.)

Robert Newcombe was the founder of the 1st bell (see p. 80). According to the Parish Register "Edward Pebody" (who was probably Churchwarden in 1675) "was buried November the 24th 1709."

* *Bridges MSS.* (Bibl. Bodl. EE. 1.)

At the Death-knell three tolls are given for a man, two for a woman, and one for a child, both before and after the knell.

On Sunday two bells are chimed at 8 a.m. For Divine Service the bells are chimed, and the Sermon-bell rung.

The upper part of the tower is entirely of wood, and the bells discordant in tone, hence the local rhyme:

"Little Bowden, poor people,
Leather bells, wooden steeple."*

There is a tradition that the bells of the ancient church of S. Mary in Arden, Market Harborough, were distributed between the parishes of Little Bowden, Great Bowden, and Market Harborough, but I find no evidence of the truth of it.

BOZEAT.

S. MARY. 5 BELLS.

1. THO^{S} DRAKE VIC. WILL JAKES THO^{S} WRIGHT CHURCHWARDENS HENRY PENN FOUNDER 1723.
(Diam. 32 in.)

2. [+ 73] Sancta [□ 72] Maria [□ 72] Ora [□ 72] Pro [□ 72] Nobis
On shoulder of bell [▽ 49] *repeated three times.*
(Diam. 34 in. Recently cracked.)

3. NEWCOME OF LEICESTER MADE ME
(Diam. 38 in.)

4, 5. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1635 [▽ 1.]
(Diams. 41½, 45½ in. The 5th bell is dated 1633.)

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* A village in Essex called Ugley possesses the following even less complimentary saying:

"Ugly church, ugly steeple,
Ugly parson, ugly people."

At the Death-knell thrice three tolls are given for a man, thrice two for a woman, three single tolls for a boy, and two for a girl.

The Gleaning-bell is rung during harvest.

A bell is rung on S. Andrew's Day at noon which the villagers call "Tandrew Bell" (see p. 156).

BRACKLEY.

S. PETER. 5 BELLS.

1, 3. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1628 [▽ 1.]
(Diams. 31, 36 in.)

2. GOD SAVE THE KING 1628 [▽ 1.]
(Diam. 33½ in.)

4. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE G L 1628 E J H [▽ 1.]
(Diam. 39 in.)

5. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES IRE 1628 J. P. [▽ 1.]
(Diam. 43 in.)

In 1552 Brackley S. Peter's possessed "iij bellꝭ in y^e^ stepull & a sanct' bell."

At the Death-knell thrice three tolls are given for a man, thrice two for a woman, and three single tolls for a child.

The bells are always *rung* for Divine Service on the Greater Festivals.

Until the year 1868 when the Holy Communion was to be administered a "Sacrament bell" was rung during the departure from the church of the non-Communicants. This custom, so useful for invalids and infirm persons, is now (1876) about being revived.

BRACKLEY.

S. JAMES.

In 1552 "Brackley Seint James ꝑish" possessed "ij bellꝭ in the steple & a sanct' bell."

These appear to have been hanging when Bridges wrote his History. Some years subsequently Baker says "the tower, with the two bells and saint's bell, has disappeared." Since then the chapel has been taken down by Faculty, and all the materials sold.

BRACKLEY.

HOSPITAL CHAPEL. 1 BELL.

This ancient chapel formerly possessed a "pretty large bell" inscribed:

Sum Petri Signum procul omne repello malignum.

This bell was carried (says Bridges) to Magdalen College, Oxford, now the possessors of the Hospital.*

In 1860, when the Hospital Chapel was restored, a new bell, cast by Messrs. Taylor and Co. of Loughborough, was presented by the Venerable F. H. Thicknesse, Archdeacon of Northampton, and Vicar of Brackley.

BRADDEN.

S. MICHAEL. 5 BELLS.

1. WILLIAM BAGLEY MADE MEE 1071.†
(Diam. 24¼ in.)
2. WILLIAM BAGLEY MADE MEE 1703.
(Diam. 24¾ in.)
3. WILLIAM BAGLEY MADE MEE 1701.
(Diam. 27¼ in.)
4. WILLIAM IAKMAN CHVRCH WARDEN 1071.†
(Diam. 28 in.)
5. W. LETT & N. NEWITT C WARDENS W. & J. TAYLOR FOUNDERS 1832 [2 stamps: a running dog and a cow].
(Diam. 33½ in.)

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* This bell has probably been recast. Mr. W. G. Dimock Fletcher, of S. Edmund Hall, Oxford, who has kindly enquired for me, does not find it amongst the ring of Magdalen College.

† A blunder for 1701.

In 1552 there were "ij bellꝑ & a sauncteꝑ bell in the steple."

By an Inquisition taken 7 Charles I. it was found that the occupiers or possessors of a certain piece of land called *Bell-rope-piece* were obliged to find such bell ropes as were necessary to be had in the use of the bells here. (*Bridges*, vol. i. p. 238.) The income from this source is now included in the Churchwardens' Accounts.

A bell is rung daily at 8 a.m., at noon, and at 1 p.m.

At the Death-knell three tolls are given for a male, two for a female.

On Sunday morning a bell is rung at 8 a.m. and again at 9 a.m. For Divine Service the Sermon-bell is rung before chiming.

BRAFIELD-ON-THE-GREEN.

S. Laurence. 5 Bells.

1. CANTATE DOMINO CANTICVM NOVVM HENRY BAGLEY MADE MEE 1699.
(Diam. 30¼ in.)
2. THOMAS RVSSELL OF WOOTTON IN THE COVNTY OF BEDFORD MADE MEE JAMES HALLOWELL V CHVRCH WARDEN O 1732 O
(Diam. 31½ in.)
3. HENRICVS BAGLEY ME FECIT 1699.
(Diam. 33½ in.)
4. JOHN [□ 99] MANING [□ 99] AND [□ 99] EDWARD [□ 99] HOUGHTON CHVRCH WARDENS 1676.
(Diam. 36½ in. Cracked.)
5. WHEN [□ 99] I DO [□ 99] RING OR TOLE MY VOYCE IS SPENT THAT MEN MAY COM TO HERE GODS WORD ADN SO REPENT 1676 (or 1616).
(Diam. 41 in.)

In 1552 there were:

"Itm̃ iij grett bellꝑ.
Itm̃ one sanct' bell."

The Bell-frame bears the date 1844.

The Gleaning-bell is rung during harvest.

At the Death-knell three tolls are given for a male, two for a female.

On Sunday a bell is rung at 8 a.m. For Divine Service the bells are chimed.

Here are a set of chimes which plays daily at certain hours.

BRAMPTON ASH.

S. MARY. 6 BELLS.

1, 2. [+ 15] THOMAS NORRIS MADE MEE 1657.
(Diams. 28⅛, 30½ in.)

3. GOD SAVE THE KING 1632 [▽ 1.]
(Diam. 32 in.)

4. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE 1632 [▽ 1.]
(Diam. 33 in.)

5. LAUDATE DOMINUM CYMBALIS SONORIS + THOS. EAYRE DE KETTERING FECIT 1754 + O O : :·:
(Diam 36¼ in.)

6. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1632 [▽ 1.]
(Diam. 40 in.)

On a beam in the belfry is cut R N 1656.

At the Death-knell three tolls are given for a male, two for a female.

On Sunday a bell is rung at 9 a.m. (used to be also at 7 a.m.) For Divine Service the bells are chimed, and the Sermon-bell is rung. A bell is also rung at 2 p.m.

BRAMPTON CHURCH.

S. BOTOLPH. 4 BELLS.

1. IH'2 : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1628 [▽ 1.]

2. [+22] PRASE THE LORDE 1616
3. [+5] BE · YT · KNOWNE · TO · ALL · THAT · DOTH · ME · SEE · THAT · NEWCOMBE · OF · LEICESTER · MADE · MEE · 1607.
4. [+22] PRESE THE LORDS 1919 QUEN E HIS PEOPLE I SAUIFACER

A Priest's bell, which was unhung, and lay on the floor of the tower, was stolen in the year 1856.

Of the latter portion of the inscription on the 4th bell I can make nothing. The date is a blunder for 1616. The bells were rehung about the year 1866.

At the Death-knell thrice three tolls are given for a man, thrice two for a woman, and twice two for a child.

BRAMPTON CHAPEL.

When Bridges wrote his *History* there were no remains of the Chapel standing, and but a very imperfect tradition respecting it. A small bell, however, then some years previously preserved in the town, was said to have belonged to it.

BRAUNSTON.

ALL SAINTS. 6 BELLS.

1, 2, 3, 4, 5. JOHN BRIANT HERTFORD FECIT 1811.
(Diams. 32¼, 33¾, 36, 37½, 40½ in.)

6. J EVANS VICAR : J : HALL & W : HARRIS C : W. JOHN BRIANT HERTFORD FECIT 1811.
(Diam. 45½ in.)

In 1552 there were "iiij bell^{e} in y^{e} steple & a sanct' bell."

In 1672 those ancient bells were recast into a ring of six by Richard Keene, a founder of Woodstock, and, in 1700, were inscribed :—

1, 2. 1672.
3. Thomas Bateman & John Makepeace Chvrchwardens 1681.
4. R K 1672.
5. Richard Keene cast this Ring 1672.
6. Thomas Woodward Richard Tomkins C.W. (*date imperceptible.*)

The Priest's bell existing in 1700 had no inscription.*

In 1811 the whole ring was again recast, and we learn from the Churchwardens' Book that at a meeting held on 23rd January, 1812, a frame of good oak was ordered to be made to receive the new ring at a cost of £60. In the same Book are the following entries:

April 8th 1812.

The weight of the new Bells according to Mr. John Briant's Bill—

	cwt.	*qr.*	*lb.*
First bell	7	1	2
Second Do.....	7	2	20
Third Do.	9	0	0
Fourth Do.....	9	2	0
Fifth Do.	10	3	6
Sixth Do.	17	2	13
Cwt	61	3	13

1813. John Briant Bill £237 15 6

The founder made a blunder with the tenor bell, for whilst the names of the churchwardens, as given above, are correct, the *Rector* of Braunston at that time was *John Williams*. There is a tradition that the bells of Braunston and of Willoughby (Warwickshire) being recast by the same founder at the same time, he, in error, sent the Willoughby tenor here, and the Braunston tenor there. This appeared to explain the blunder

* *Bridges' MSS.* (Bibl. Bodl. EE. 1. 177).

in the inscription, but by the courtesy of the Rev. T. H. Whorwood, Vicar of Willoughby, I learn that of the six bells there, five are dated 1713, and one 1787. He also informs me that the name of Evans does not appear among the Vicars of that parish. The explanation may be that as Evans is a Welsh name and Braunston is in the gift of Jesus College, Oxford, "J Evans" was Curate here when the bell was recast, and placed his name upon it as "*Vicarius*" for a, perhaps, non-resident Rector.

The Curfew is rung; also a Daily bell at noon excepting on Sunday.

At the Death-knell neither the sex nor the age are marked.

At Funerals the tenor bell is tolled before and after the interment.

On Sunday the 1st bell is rung at 7 a.m. and again at 9 a.m. For Divine Service the bells are chimed; no Sermon-bell rung.

BRAYBROOKE.

ALL SAINTS. 4 BELLS.

1. GEO. HEDDERLY OF NOTTINGHAM FECIT 1785.
(Diam. 28½ in.)

2. G. HATTENBEREY C. WARDEN W. TAYLOR ST. NEOTS FECIT 1806.
(Diam. 31 in.)

3. [+ 54.] Sit Nomen Domini Benedictum.
(Diam. 33 in.)

4. ABCD KLMNO EFGHI 1610 [▽ 1.]
(Diam. 35½ in.)

At the Death-knell three tolls are given for a male, two for a female.

On Sunday the 1st bell is rung at 7 a.m.; the 1st and 2nd bells at 9 a.m. For Divine Service the bells are chimed, and the Sermon-bell (Tenor) rung. At the close of Morning Service two bells are chimed.

The Churchwardens' Accounts give some information as to the casting of the modern bells:

		£.	s.	d.
1784.	Spent at a vestery consarning the bell		3	0
	Spent taking the bell down & loading it		10	0

		£	s.	d.
	Spent when taken the tone of the bel			9
	Paid the Bellfounders bill	10	10	0
	& gave him towards his charges		5	0
1806.	Paid Mr. Edey for casting & hanging the bell ...	16	0	0
	James Burley Bill for work and wood	5	2	6
	Jon[a] Pain Bill for Iron & work	3	2	4
	Sam[l] Moore's Bill : Ale when doing the bells ...	1	8	0

BRIGSTOCK.

S. ANDREW. 5 BELLS.

1. THO[S] EAYRE CAMPANARIUS FECIT W[M] BRAUN & W[M] VICCARS HIEROPHYLACEBUS 1758.
(Diam. 33 in.)

2, 4. [+ 58] THOMAS NORRIS MADE ME 1647.
(Diam. 35, 40 in.)

3. [+ 58] JOHN BARTON GAVE ME WORSHIP TO GOD IN TRINITIE 1647.
(Diam. 37 in.)

5. [+ 58] S. SHAW CH. WA. ROBERT AND R. HARRIS GAVE X POUND TOWARDS THIS BELL 1647.
(Diam. 44½ in.)

There is a Tradition that John Barton (the donor of the 3rd bell) was one of several plaintiffs against Sir John Zouch to recover their rights of common upon certain lands in the neighbouring parish of Benefield: and that Sir John threatening to ruin him if he persisted in claiming his right, John Barton replied that he would leave a cow which being pulled by the tail would low three times a day, and would be heard all over the common when he (Sir John) and his heirs would have nothing to do there. Hence the gift of the bell which was formerly rung at 4 and 11 a.m. and at 11 p.m. It was afterwards rung at 8 o'clock in the evening instead of at 11 p.m., but now is only rung once a day, namely,

at 11 o'clock a.m. He is also said to have left means for paying for this daily ringing. Bridges, who gives some account of disputes arising about the rights of common in Benefield parish (see vol. ii. pp. 285, 397). says that this John Barton "married a rich tanner's widow out of Lancashire."

BRINGTON.

S. MARY THE VIRGIN. 6 BELLS AND A PRIEST'S BELL.

1. WHEN WEE DOE RING I SWEETLY SING A R [□ 34.]
(Diam. 33 in.)
2. GOD PRESERVE THIS CHURCH AMEN 1723 W.K.
(Diam. 34 in.)
3. PEACE AND GOOD NEIGHBOURHOOD A R [□ 34.]
(Diam. 38 in.)
4. ABR. RUDHALL OF GLOUCESTER BELLFOUNDER CAST US ALL.
(Diam. 39 in.)
5. NICHOLAS GENT AND WM BARFOOT CHURCH-WARDENS 1723.
(Diam. 42 in.)
6. THE RT HON : ROBT EARL OF SUNDERLAND BENE-FACTOR 1723.
(Diam. 47 in.)

Priest's Bell :—Blank.
(Diam. 18 in.)

In 1700 there were five bells and a Priest's bell. The five bells were inscribed:

1. Praise the Lord 1614.
2. God save the King 1613.
3. Celorvm Chrste platiat tibi rex sonvs iste 6161.
4. IH2 : Nazarenvs rex ivdeorvm fili dei miserere mei 1637.

5. Robert Harris and William Kinning churchwardens Henry Bagley made mee 1670.*

The Rt. Honble. Robert 4th Earl of Sunderland, who succeeded to the title in 1722, died of a fever in Paris, 15th September, 1729, aged 27 years.

The following is painted on the plastered wall of the ringing chamber:

The Rev^{d}. Dr. Preedy Rector of this Parish.

Sam. Jakeman & Sam. Marriott churchwardens.

Who turns a Bell by light or dark
Two pence shall pay to Parish Clerk
Who turns a Bell on Sabbath Day
Double the sum at least shall pay
Ring not till four nor after nine
Who keeps worse hours shall twelvepence fine
With Hat with Cap or with Spurs on
Must four pence pay or else begone
If any one caught p.....g here
Shall four pence pay & then be clear
And who those are that will not pay
Presented shall the next Court Day.
1781.

At the Death-knell three tolls are given for a male, four for a female.

On Sunday a bell is rung at 8 a.m. For Divine Service the bells are chimed, after which the 1st bell is rung for a few minutes. Two bells are rung at 2 p.m. called "the School-Bell."

The Priest's bell is said to have been brought from Holdenby House. It is sometimes popularly spoken of as "King Charles' Dinner Bell." There is a hole worn through the top of it.

* *Bridges' MSS.* (Bibl. Bodl. EE. 5, 118).

BRINGTON.

S. JOHN EVANGELIST. 1 BELL.

1. C. & G. MEARS FOUNDERS LONDON 1856.
(Diam. 21 in.)

BRIXWORTH.

ALL SAINTS. 5 BELLS.

1. GOD SAVE THE KING 1622 [▽ 1.]
(Diam. 32½ in.)
2. CVM · SONO · SI · NON · VIS VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE [▽ 1.]
(Diam. 35 in.)
3. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1622 [▽ 1.]
(Diam. 39 in.)
4. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1622 [▽ 1.]
(Diam. 41½ in.)
5. PRO REGE ET ECLESIA HENRICVS BAGLEY OOO ME FECIT 1683.
(Royal ▽ Arms.)
(Diam. 44 in.)

There is a daily bell rung here at 4 a.m. from 25th March to 29th September, at 5 a.m., from 29th September to 6th November, and from 8th February to 25th March; and at 6 a.m. from 6th November to 2nd February. There is also a bell rung daily at noon, and Curfew is rung at 8 p.m. These are all omitted on Sunday.

At the Death-knell three tolls are given for a male, two for a female.

On Sunday the 1st bell is rung at 7 a.m.; and the 1st and 2nd bells at 9 a.m.

BROCKHALL.

S. PETER. 2 BELLS AND A PRIEST'S BELL.

1. Blank.

(Diam. 19 in.)

2. [+ 5] NEWCOMBE OF LEICESTER MADE MEE 1609.

(Diam. 24 in.)

Priest's Bell: Blank.

(Diam. 13 in.)

BROUGHTON.

S. ANDREW. 5 BELLS.

1, 2, 3, 5. HENRY PENN MADE ME 1709.

4. ROBERT TAYLOR FOUNDER S^{T} NEOTS FECIT 1803.

See under Moulton for a Tradition as to an ancient bell said to have been formerly here.

BUCKBY LONG.

S. LAURENCE. 5 BELLS.

1. THE REV^{D} T. COLE VICAR. J. BRIANT HERTFORD FECIT 1814. T. WORSTER C. W.

(Diam. 34½ in.)

2. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1624 [▽ 1.]

(Diam. 36 in.)

3, 4. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1624 [▽ 1.]

(Diams. 39, 42 in.)

5. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE 1624 [▽ 1.]

(Diam. 45 in.)

The 1st Bell was previously inscribed:

God evas the King 1624.*

There is a Daily-bell rung at noon: and a Morning-bell at 5 a.m. from Lady Day to Michaelmas. The Curfew at 8 p.m. is now discontinued. The Pancake-bell is rung on Shrove-Tuesday.

At a Death-knell thrice three tolls are given for a male, thrice two for a female.

On Sunday a bell is rung at 8 a.m. and again at 9 a.m. For Divine Service the tenor bell is first tolled, then the bells are chimed, after which the 1st bell is tolled for a few minutes.

BUGBROOK.

S. MICHAEL AND ALL ANGELS. 5 BELLS AND A PRIEST'S BELL.

1. G. MEARS & CO. FOUNDERS LONDON 1863.
(Diam. 32½ in.)
2. ROBERT STAINBANK FOUNDER LONDON 1868.
(Diam. 34½ in.)
3. GOD SAVE OVR QVEENE AND HER PREASEARVE 1599. [□ 2.]
(Diam. 36½ in.: letters like [□ 53.])
4. THOMAS MEARS OF LONDON FECIT 1813.
(Diam. 40½ in.)
5. JOHN WHITFELD RECTOR EDWARD PICKERING SAMUEL FROST C. W. 1695.
I TO THE CHVRCH THE LIVING CALL AND TO THE GRAVE DOE SVMMON ALL.
(Diam. 43½ in.)

Priest's Bell: 1813.

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* *Bridges' MSS.* (Bibl. Bodl. EE. 1, 110).

The 1st, 2nd and 4th Bells were previously inscribed:

1. Kind Benefactors unto me my note shall sound your pietye S. I. O + Smith I A Bracegerdle. an his W . . . . (?) cum multis alis 1626.
2. God be our good speed : H : B : 1652.
4. John Dry and John Burkitt churchwardens : 1652.*

The Rev. John Whitfeld, after being Rector of this parish for nearly 50 years, died 19th April 1705, aged 74 years.

The 2nd bell is rung daily at noon and at 6 p.m.

The Pancake-bell is rung on Shrove-Tuesday.

At the Death-knell four tolls are given for a man, three for a woman, and two for a child.

For Divine Service the bells are chimed and the Sermon-bell rung: the Priest's bell is rung for five minutes.

BULWICK.

S. Nicolas. 5 Bells.

1. [+ 15] OMИIA FIAИT AD GLORIAM DEI 1629.
(Diam. 31 in.)
2. [+ 15] ИOИ CLAMOR SED AMOR CAИTAT IИ AVRE DEI 1629.
(Diam. 31½ in.)
3. [+ 15] OMИIA FIAИT AD GLORIAM DEI 1630.
(Diam. 33 in.)
4. + IOHN TAYLOR AND CO FOUNDERS LOUGHBOROUGH AD 1859.
(Diam. 36 in.)
5. JOHN MASON W BELLEMIE CH. WA 1648.
(Diam. 40 in.)

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* *Bridges' MSS.* (Bibl. Bodl. EE. 5, 140.)

The bells were all rehung in 1859 when the 4th bell was recast: the old bell weighed 7cwt. 2qr. 10lb., the new one 7cwt. 0qr. 21lb.; the whole cost of rehanging and of recasting was £120 3s. 9d.

The Gleaning-bell is sometimes (not always) rung during harvest.

At the Death-knell thrice three tolls are given for a man, thrice two for a woman, twice three for a boy, and twice two for a girl.

At Funerals the tenor bell only is usually tolled, but sometimes all the bells are chimed as the procession approaches the church; this custom is, however, wearing out.

On Sunday the bells are chimed for Divine Service, and the tenor rung as a Sermon-bell.

A peal is rung after morning service on the Sunday when the Banns of Marriage are first published.

Midnight peals are rung on the Eves of Christmas and the New Year.

BURTON LATIMER.

S. Mary. 5 Bells.

1. IH'2 : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1620 [▽ 1.]
   (Diam. 31½ in.)
2. CÆLORUM CHRISTE PLATIAT TIBI REX SONUS ISTE J PAINE AND H. BULL HIEROPHYLACIBUS T. & J. EAYRE 1718.
   (Diam. 32½ in.)
3. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1619 [▽ 1.]
   (Diam. 35 in.)
4. IH'2 : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1619 [▽ 1.]
   (Diam. 37 in.)
5. IHS NAZARENUS REX IVDEORUM FILI DEI MISERERE MEI WILLIAM STEAR & JOHN PAYNE C. W. 1749 T EAYRE · : · KETT : FECIT
   (Diam. 40½ in.)

There is a bell rung daily at 8 a.m. and at noon.

At the Death-knell four tolls are given for a man, three for a woman. and two for a child.

On Sunday a bell is rung at 8 a.m., and the bells are chimed for Divine Service.

BYFIELD.

HOLY CROSS. 5 BELLS.

1. WILLIAM HICCOCK IOHИ HICHCOCK CHVRCH WARDEИS 1703.
(Diam. 31 in.)
2. WILLIAM BAGLEY MADE MEE H · B 1703.
(Diam. 32 in.)
3. WILLIAM BAGLEY MADE MEE 1703.
(Diam. 34 in.)
4. BE IT KИOWИ TO ALL THAT DOE ME SE THAT WILLIAM BAGLEY OF CHALCOMBE MADE MEE 1703.
(Diam. 38 in.)
5. WM COX & WM THORNTON · C. W. J. BROMLEY & J. SMITH OVERSEERS J. BRIANT HARTFORD FECIT 1791.
(Diam. 43 in.)

In 1552 there were "iij bellꝑ in the steple & a Sauncteꝑ bell."

The Hitchcocks were landed proprietors here for many years.

Formerly a bell was rung daily at 4 a.m. and at 8 p.m., for which the clerk received 20s. yearly from the Rector. *(Bridges.)* These ringings have been discontinued for some years.

The Pancake-bell is rung on Shrove-Tuesday, and the Gleaning-bell during harvest.

At the Death-knell thrice three tolls are given for a man, thrice two for a woman, and three single tolls for a child.

On Sunday an early peal is rung at 9.30; for Divine Service the bells are chimed.

CANON'S ASHBY.

S. MARY. 1 BELL.

In 1552 the Commissioners reported that "Cannons Assheby" possessed "iiij great bell^{e} in the steple."

If Bridges be correct the ring was afterwards increased to six "but the tower falling to ruin five of them were seized and sold in the time of the civil wars." The remaining bell inscribed "Sit Nomen Domini Benedictum" was, at the time he wrote his History of the County,* lying useless in a corner of the chapel. That ancient bell has since disappeared, and the present single iron bell, measuring 12½ inches in diameter, was hung in the year 1853.

CARLTON EAST.

S. PETER. 6 BELLS.

1. THE GIFT OF SIR THOMAS PALMER BARONET 1755
(Diam. 28 in.)
2. PRAISE THE LORD JOS. EAYRE S^{T} NEOTS FECIT.
(Diam. 29½ in.)
3. BLESSED ARE THE PEACE MAKERS 1755.
(Diam. 30½ in.)
4. JOHN KNIGHT GENT : GAVE ME 1660. RECAST 1755.
(Diam. 31⅞ in.)
5. LET EVERYTHING THAT HATH BREATH PRAISE THE LORD. JOS. EAYRE FECIT 1755.
(Diam. 33½ in.)
6. THESE FIVE BELLS RECAST BY SIR THOMAS PALMER BARONET 1755. J. EAYRE S^{T} NEOTS FECIT.
(Diam. 37 in.)

* See vol. i. p. 228.

In 1700 there were four bells. *(Bridges.)*

The Palmers were seated here as early as 9 Henry IV. when William Palmer of Carlton Esq. married Amy or Anne, daughter of Nich. Ward, Esq. The Manor descended to Geoffry Palmer who was brought up to the practice of the law. After suffering in the Royal cause he was (after the Restoration) appointed Attorney-General, and created a Baronet by Letters Patent dated 7th June 1660. From him descended the Sir Thomas Palmer, fourth Baronet, the benefactor to the Bells of Carlton. He died in 1765.

John Knight, the donor of the 4th bell, was, most probably, the son of Mr. John Knight, who dying on 9th December, 1658, was described on his gravestone in the chancel of Carlton church as "Servant to Geffery Palmer Esq^{r} 21 yeares." He was a benefactor to the poor of the parish. His son, perhaps, gave the bell in commemoration of the Restoration, and of the honour then conferred upon the Lord of the Manor.

At the Death-knell three tolls are given for a male, two for a female, both before and after the knell.

On Sunday the treble bell is rung at 8 a.m., and for Divine Service the bells are chimed and the Sermon-bell (tenor) afterwards rung.

This is one of the best ordered Bell Chambers in the county.

CASTLE ASHBY.

S. MARY MAGDALENE. 5 BELLS.

1. [+5] WILLIAM · LORD · COMTON · AND · LADY · ELIZABETH · HIS · WIFE · GAVE · THIS · BELL · TO · THE · TOWNE ·. OF · ASHBE · ANNO · DM · 1610.

   [+5] STATVISTI · PROCELLAM · IN · AVRAM · ET · SILVISTI · FLVCTVS · TV · ES · IPSE · REX · MEVS · QUI · MANDAS · SALVTEM :·:

[*An Eagle* □ *rising.*] (Diam. 35 in.) [*Donors'* ▽ *Arms.*]

2. GOD SAVE THE KINGE 1610 [▽ 1.]
(Diam. 37½ in. Letters like □ 53.)

3. Sancta Agatha Ora Pro Nobis [□ 71.]
(Diam. 40 in. Handsome letters: crowned capitals.)

4. TAYLOR FECIT OXFORD 1826.
(Diam. 46 in.)

5. RECAST BY R. TAYLOR & SON OXFORD 1826. RICHD SCRIVEN & ROBT ROGERS CHURCHWARDENS.
(Diam. 50½ in.)

In 1700 there were six bells; the 5th was inscribed:

Deus laudes tibi donet nec campana sonet,

and the then tenor "was cast in the 22nd year of the age of the Earl of Northampton." *(Bridges*, vol. i. p. 345.*)* Three bells were probably cast into two in 1826, when the present 4th and 5th were cast.

William, second Lord Compton, married Elizabeth, daughter and heir of Sir John Spencer, Knight, Lord Mayor of London in 1593. He was created Earl of Northampton 2nd August, 1618, and K.G. He died very suddenly in 1630. The arms on the 1st bell (their gift) are a Lion passant guardant between three esquires' helmets (*Compton*), impaling a bar coticed between three eagles displayed (*Spencer*).

The other stamp on this bell shown above is an eagle rising, the crest of Spencer (?).*

CASTOR.

S. KENEBURGA. 6 BELLS.

1, 2. HENRICUS BAGLEY O NOS O FECIT O 1700 O
(Diams. 27, 28 in.)

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* Although the Coat of Arms of Sir John Spencer, Lord Mayor in 1593, is well known at the College of Arms no crest is found assigned to him. It is however highly probable that the eagle placed upon the bell as above was, or was meant for, his crest.

3, 4. HENRY BAGLEY OF ECTON MADE MEE 1700.
(Diams. 30, 33 in.)

5. CANTATE DOMINO CANTICUM NOVUM HENRICUS BAGLEY DE ECTON NOS FECIT 1700.
(Diam. 36 in.)

6. I TO THE CHVRCH THE LIVING CALL AND TO THE GRAVE DO SUMMON ALL HENRY BAGLEY MADE MEE 1700.
(Diam. 38 in.)

In 1552 Castor possessed:

"Furst in o' steple iiij grete bellys.
Itm̃ in the same a sanctus bell.
Itm̃ two hand belles."

At the Death-knell twice three tolls are given before, and three tolls after the knell for a man; twice two tolls before, and two after for a woman, in both cases on the tenor bell. The same mode is followed in the case of children, but the 4th bell is then used.

On Sunday the 2nd bell is rung at 8 a.m. This is called the Sermon-bell. When there is a celebration of the Holy Communion the 1st and 3rd bells are chimed at 8 a.m. For Divine Service all the bells are chimed for fifteen minutes, after which the tenor is rung for fifteen minutes.

CATESBY.

S. MARY. 1 BELL.

This modern chapel possesses one bell difficult of access.

The ancient church possessed in 1552 "iij bell̃ in y' steple & a sanct' bell."

CHACOMBE.

S. PETER. 6 BELLS.

1, 2, 3. WILLIAM BAGLEY MADE MEE 1694.
(Diams. 30, 32, 34½ in.)

4. CAИTATE DOMIИO CAИTICVM NOVVM 1694.
(Diam. 37 in.)
5. WM GIBBARD & J BENIT C.W. J. BRIANT HERTFORD FECIT 1790.
Diam. 39 in.)
6. CAST BY JOHN WARNER & SON LONDON 1863.
(Diam. 44 in.)

In 1552 there were "iiij bellꝑ in yᵉ stepull & a sanct' bell."

The Rectory and Advowson of the Vicarage being formerly the property of the Priory of SS. Peter and Paul in this parish, the townspeople had to purchase the bells when that Monastery was dissolved. A note of this is entered by the Commissioners in their Inventory made in 1552. They say "The bellꝑ aforsaid were bougth by the way of exchang of Mr Georg' Gyfford esquyer as it apperith in yᵉ bill of defawytꝑ." In the "Bill of defaults" of the Commissioners I find the following entry:

> "Chacombe. Itm̃ yᵉ Church Wardens ther do p̄sent yt the towneshyppe bought ther bellꝑ of Georg' Gyfford esquyer syns yᵉ suppressyon of the Abbey by way of exchaung & certen some of money as it apperyth by an Indenture maid betwext them and yᵉ said George."

On Sunday the "First peal" is rung at 7 a.m. in summer and at 8 a.m. in winter. The "First chimes" are given at 9 a.m. For Divine Service the bells are all chimed, after which the Sermon-bell is rung; if there be no Sermon the "call is made" with the treble bell.

There are a set of chimes, which, however, are not in good order.

CHARWELTON.

HOLY TRINITY. 4 BELLS.

1. J. TAYLOR AND SON FOUNDERS LOUGHBOROUGH MDCCCXLIII
(Diam. 33 in.)

2. J. TAYLOR AND SON FOUNDERS LOUGHBOROUGH MDCCCXLIIII J. HURRY AGENT NORWICH
(Diam. 35 in.)

3. [+ 22] S MARGARETA
(Diam. 37 in.)

4. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE 1630 [U I.]
(Diam. 40 in.)

In 1552 there were "iij bell^{e} in y^{e} stepl & a sanct' bell."
The 1st and 2nd bells were previously inscribed:

1. God save the King 1630.
2. IH2 : Nazarenvs rex ivdeorvm fili dei miserere mei 1630.*

The bell-chamber and its approaches are full of Jackdaws' nests.

CHELVESTON.

S. JOHN BAPTIST. 5 BELLS.

1. · : · OMNIA FIANT AD GLORIAM DEI : GLORIA DEO SOLI · ⁝ · T : EAYRE · · ⁝ · · 1744 : ·
(Diam. 27 in.)

2. 1727.
(Diam. 30 in.)

3, 4. T & J CHETTLE CHURCH WARDENS ROB^{T} TAYLOR & SON FOUNDERS S^{T} NEOTS 1819.
(Diams. 30½, 35 in.)

5. JOHN : GLASBROOK : MINISTER : EDWARD : WOODWARD : C W : 1727.
(Diam. 38 in.)

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* *Bridges MSS.* (Bibl. Bodl. EE. 5. 137.)

I have not been able to find the Inventory of Church Goods belonging to this parish in 1552, but from a document preserved amongst the Land Revenue Records I find that Thomas Clarke and William Marshall of "Chelson & Caldycott" were bound to appear in £10. to answer for the "Alienacon & sale of one Belle belonging to the said Churche." The parties appeared on the "xiiij^{mo} Marcii a° 1555," and brought a certificate "that the money coming of the sale of the said bell byinge vij^{li} was bestowed vpon the Repayre of their Churche as apperith by the Certif' rem'." *

The Gleaning-bell is rung during harvest.

At the Death-knell three tolls are given for a male, two for a female.

On Sunday two bells are rung at 8 a.m. For Divine Service the bells are chimed, and afterwards the 1st bell is rung as a Sermon-bell.

CHIPPING WARDEN.

SS. PETER AND PAUL. 5 BELLS.

1. CANTATE DOMINO CANTICVM NOVVM 1674 O
(Diam. 32 in.)
2. HENRICVS BAGLEY OOOOO ME FECIT 1674.
(Diam. 33½ in.)
3. GABRIEL LAMBERT AND JOHN LYNES CHVRCH WARDENS 1674.
(Diam. 35 in.)
4. BEE IT KNOWNE TO ALL THAT DO MEE SEE THAT BAGLEY OF CHACOMBE MADE MEE 1674.
(Diam. 39 in.)
5. I RING TO SERMON WITH A LVSTY BOME THAT ALL MAY COME AND NON MAY STAY AT HOME 1674.
(Diam. 43 in.)

* *Land Revenue Records, Church Goods*, Bundle 1393, File 106, No. 1.

In 1552 "Chepyngwardon" possessed "iij bell^{e} & a saunct^{e} bell in the steple of A meane ryng."

There is a tradition that an old man lost his way on a winter's night between Aston-le-Walls and Chipping Warden, but was enabled to reach his home at the latter place by the sound of the Curfew then ringing there. To express his gratitude he left several acres of land to the parish officers, in trust to pay the yearly rent partly to the sexton for continuing to ring the Curfew, and partly to the poor of the parish.

The Curfew is still rung at eight o'clock.

CLAPTON.

S. PETER. 1 BELL.

1. THO^{S} MEARS OF LONDON FECIT 1800.

In 1552 the ancient church here possessed "iiij bell^{e} in y^{e} stepull. It' ij handbell^{e}."

The fine tower and spire of the ancient church being struck by lightning towards the close of the last century, were purposely allowed, it is said, to fall, and well nigh to destroy the whole church. Three of the bells are traditionally said to have been sold at that time to the neighbouring parish of Leighton Bromswold in Huntingdonshire. This report, which is also current in that village, is shown by an inspection of bells now hanging there, to be incorrect. They are five in number. The 1st is dated 1720; the 2nd, 3rd, and 4th, are alphabet bells cast by Thomas Norris in 1641, and the 5th although undated appears to have been cast about the year 1634, when the tower of the church was built by James, Duke of Lennox.

The 3rd and 4th bells of this old ring were inscribed:

3. Ihōes Zorke fecit me in honorem Scī Petri.
4. Sancte Petre ora pro nobis.

The present new church (erected on a new site by the late lord of the manor, and the late Rev. Edward C. Sheddan, then rector of the

parish), although possessing only the single bell above mentioned, has a tower capable of carrying a ring of eight bells, which it is hoped may some day find their way into it.

The Gleaning-bell is rung during harvest.

CLAYCOTON.

S. ANDREW. 3 BELLS.

1. A. JOHNSON C. W. J. BRIANT HERTFORD FECIT 1810.
(Diam. 28 in.)

2. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1615 [▽ 1.]
(Diam. 31½ in.)

3. IH'ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1619 [▽ 1.]
(Diam. 34¾ in.)

The 1st bell was previously inscribed:

Edwarde Newcomen.*

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

On Sunday the 1st bell is rung at 7 a.m., the 1st and 2nd at 9 a.m. For Divine Service the bells are chimed, and the Sermon-bell (tenor) rung, after which the 1st ("Parson's bell") is sounded for five minutes. After morning service the 1st bell is rung, and at one o'clock the 1st and 2nd are rung.

There is a vague tradition that a bell has been parted with or exchanged.

CLIPSTON.

ALL SAINTS. 5 BELLS.

1. JOHN BUSWELL & THOMAS LAWRENCE CHURCH WARDENS A.D. 1752 T. EAYRE FECIT
(Diam. 29 in.)

* *Bridges MSS.* (Bibl. Bodl. EE. 1. 204.)

2. [+ 2] JHESUS BE OUR SPEDE 1599.
(Diam. 31 in. Letters like [□ 53.])

3. WILLIAM BAGLEY OF NORTHAMPTON HE MADE MEE 1681 OOO
(Diam. 32 in.)

4. [+ 22] GLAD [□ 86] GOD [□ 86] THE [□ 86] PRAISS 1589.
(Diam. 36 in.)

5. J TAYLOR & Co FOUNDERS LOUGHBOROUGH 1869.
(Diam. 44 in.)

At the Death-knell three tolls are given on each bell for a male, two for a female; the 4th bell is used instead of the tenor for children.

On Sunday a bell is rung at 8 a.m.; for Divine Service the bells are first chimed, then the tenor is tolled.

There is a piece of land measuring about 3¼ acres called "Bell-rope-piece" which belongs to the parish clerk for the time being upon the condition that he finds the necessary ropes for the bells.

COGENHOE.

S. PETER. 3 BELLS.

1. HENRY BAƆLEY MADE MEE 1678.
(Diam. 31 in.)

2. Blank.
(Diam. 33 in.)

3. JOHN SIBBLEY AND RICHARD FEASANT CHVRCH-WARDENS 1678.
(Diam. 37 in.)

At the Death-knell thrice three tolls are given for a male, thrice two for a female, before and after tolling the knell on the tenor bell, after which the treble bell is rung for a few seconds.

On Sunday the bells are chimed for Divine Service: no Sermon-bell. The tenor bell is rung at 8 p.m. on Sundays and on all great Festivals.

COLD ASHBY.

S. DENIS. 3 BELLS.

1. [+ 112] MARIA ꝑ VOCOR ꝑ ANNO : DNI : M : CCCC : XVIJ [□ 114] O [□ 113] O [□ 114] [□ 115.]
(Diam. 29 in.)

2 and 3. NEWCOMBE OF LEICESTER MADE MEE 1606.
(Diams. 30½, 33½ in.)

In 1552 the Inventory of Church Goods belonging to this parish included:

"Itm̃ in the steple ij bellꝑ Itm̃ a sanctus bell."

and to the Inventory is added this (now imperfect) memorandum:

"M^d^ that Richarde Grosse of Colde Asshebye being Churche wardon of the same A° Regni Rꝑ E vj Secundo sworne and examyned deposethe and saiethe that he and his ffelowe by the consent of the holl ꝑisshe dyd morgage the great bell there vnto Roger Knollꝑ of Colde Asshebye aforesaide. And the ꝑisshen's churchewardons paīng the said xls agayne to haue their be... the whiche bell the said Knollꝑ solde to one Caswell of Norh..."

At the Death-knell thrice three tolls are given for a male, thrice two for a female, before and after the knell.

On Sunday the 1st bell is rung at 8 a.m. For Divine Service the tenor bell is tolled for ten minutes, then all the bells are chimed, after which the tenor is rung as a Sermon-bell.

Bridges says "Part of the ground on which the Vicarage house is built was taken out of the land belonging to the Rectory, and, to enlarge the premises, an addition was made of some town-ground; in consideration of which every Vicar finds bell-ropes at his own charges" (vol. i. p. 553).

Tradition says that the early dated ancient bell was brought here from Sulby Abbey upon the dissolution of that House. A more modern supposition is that it was a gift from the Abbot of Coventry, to express his satisfaction at the prompt payment of a copyhold fine, which he laid on this manor in 1316. See p. 76-78 for a full account of the stamps on this interesting bell.

COLD HIGHAM.

S. Luke. 4 Bells.

1, 2, 4. [+ 5] BE · YT · KNOWNE · TO · ALL · THAT · DOTH · ME · SEE · THAT · NEWCOMBE · OF · LEICESTER · MADE · MEE · 1609.
(Diams. 28, 29, 36 in.)

3. HENRY BAGLEY MADE MEE 1663
(Diam. 32 in.)

In 1552 there were "iij bellꝭ in the steple & A sauncteꝭ bell."

See a "jingling rhyme" on these bells at p. 148.

At the Death-knell no difference is made to denote age or sex.

On Sunday a bell is rung at 8 a.m. For Divine Service the bells are chimed, and a Sermon-bell rung.

COLLINGTREE.

S. Columba. 4 Bells.

1. [+ 38] PRAYSE YE THE LORD 1621.
E И I K
[Diam. 30 in.]

2. [+ 38] PRAYES YE THE LORD 1621.
E N [I K □ 69.]
(Diam. 31½ in.)

3. [+ 22] GOD [+ 22] SAVE [+ 22] THE [+ 22] QVEENE [□ 35.]
(Diam. 33½ in.)

4. Sit Nomen Domini Benedictum [▽ 19 □ 18 ▽ 20.]
(Diam 36½ in.)

The Gleaning-bell is rung at 8 a.m. during harvest.

At the Death-knell, which is rung at 9 a.m. the morning after death, thrice three tolls are given for a male, thrice two for a female.

On Sunday a bell is rung at 8 a.m. and again after Morning Service, for which the bells are chimed.

COLLYWESTON.

S. ANDREW. 2 BELLS.

1. [+ 65] THOMAS NORRIS MADE ME 1636.
(Diam. 29¾ in.)
2. [+ 15] THOMAS NORRIS MADE ME 1636.
(Diam. 32⅛ in.)

1548-9. From an Inventory made 21st March, 3 Edward VI. we learn that there were originally four bells and that two were "pluckyd downe" and sold:

"Itm̃ ij bellys in the steple.

Itm̃ ij bellys takyne doune owt of the steple and sold to Rychard Harryson of Owndyll for xxv^{li} poundys and xij^{s} wherof remaynys in the handꝑ of the sayd Harryson x^{li} xij^{s} y^{e} w^{ch} xxv^{li} poundys and xij^{s}. y^{e} whole ꝑyshe y^{e} content y^{t} fyftene poundꝑ of the sayd monye shalbe forth cum̃yng att all tymes whan the kyngꝑ megeste and hys Counsell shall requyer yt except fyve of y^{e} inhabytance whooys namys hereaftere insuys, John Inse, Artyre Wattson, Robard Johnsun, Wyllm Mychell, Wyllm Touell: In cōsyderacyon that the sayd ꝑyshe ys content y^{t} y^{e} sayd xv poundꝑ of monye shalbe forth com̃yng at all tymys whan y^{e} kyng and hys Counsell shall requyere yt we the sayd Comyssyoneres have awardyd y^{e} sayd x poundys and xij^{s} beyng in the handꝑ of y^{e} said Rychard Haryson shall remayn in the custodye of the sayd ꝑyshnerers And the occasyons wherfore they pluckyd downe thes bellys and sold them as they saye was fore the repayre of there brydge & of there Churche and skouryng

of a comon ware and of a comon well and fore y^e^ repayere of comon hyghe wayes and the relef of the pore peple and settyng forthe of godd^e^ word in there churche."

1552. Three years later, when another Inventory was taken, reference was again made to the two bells sold thus:

"It' ij bell^e^ one gratt bell & a litle bell.

It' ij bell^e^ takon downe out of the Steple & sold to Rychard Haryson of Ovndell fo^r^ xxv^li^ pound^e^ & xij^s^ the w^ch^ xxv^li^ xij^s^ the seyd Mais^tr^ Drylond hathe Reyseyuyd & and so Reymeynythe yn y^e^ hand^e^ of y^e^ seyd Drylond the holle sm̃ for y^e^ Bell^e^."

It appears from these Inventories that there were originally three large bells and a small or sanctus bell. This inference is borne out by the present bell frames where (although there are only two bells) there are pits for three.

The Gleaning-bell is rung during harvest at 8.30 a.m. and at 5 p.m.

At the Death-knell thrice 3 tolls are given for a male, thrice 2 for a female.

On Sunday a bell is rung at 8 a.m. For Divine Service the bells are chimed and the Sermon bell rung: after Morning Service the 1st bell is tolled when Evensong follows.

The 1st bell is sounded for Parish Meetings.

The ascent to these bells is not a pleasant one: a perfectly perpendicular and very tall ladder leads to the first floor, from whence a second ladder with wide intervals between the "rounds" leads to the bell chamber where the floor is "crazy" and unsafe.

CORBY.

S. John Baptist. 4 Bells.

1. CHRIS^T^ ROWLAT · RICH^D^ CRAGILL CHVRCH WARDENS 1722.

(Diam. 25 in.)

2. HENRY PENN FOVNDER 1722.
(Diam. 27 in.)

3, 4. 1722.
(Diams. 31, 35½ in.)

In 1700 there were only three bells. These were inscribed:

1. [dated 1673.]
2. Sta Petra ora pro nobis.
3. Eternis annis pulset Campana Johannis.*

The Gleaning-bell (2nd) is rung during harvest: and the Pancake-bell (3rd) is rung on Shrove-Tuesday.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, both before and after the knell.

On Sunday the 2nd bell is rung at 8 a.m., and the 2nd and 3rd are chimed at 9 a.m. For Divine Service all the bells are first chimed, then three are chimed with the tenor "rung in:" after which the tenor (Sermon-bell) is "lowered."

COSGROVE.

S. PETER. 5 BELLS.

1. . . . . TREBLE BEL FOR TO BE 1624.
(Diam. 30 in.)

2, 4. [+ 81] GOD SAVE OVR KING 1632 [I K □ 69.]
(Diams. 32, 37 in.)

3. [+ 45 □ 42] S [□ 42] Ω [□ 42] A [□ 42] R [□ 42] I [□ 42] A [□ 3.]
(Diam. 33 in.)

5. RICHARD CHANDLER MADE ME 1707 ROB. ROND WILLIAM TVRVEY CHVRCHWARDENS.
(Diam. 42 in.)

* *Lansd. MSS.* 990, fo. 56.

In 1552 there were "iij bellꝭ A sanct' bell & ij handbellꝭ."

At the same date the parishioners sold a chalice to purchase a bell; I find the following attached to the Inventory:

"M^{d} A chalyce solde by the concent of the ꝑishe for iiij^{li} vj^{s} viij^{d} the last day of May last past towardꝭ the beyng of A bell."

In 1754 there was "a Saint's Bell in a small Turrit *(sic)* on the top of the Tower."*

The complete inscription on the 1st bell, which is much abraded, is probably:

Robert Atton made me the treble bell for to be 1624.

COTTERSTOCK.

S. ANDREW. 4 BELLS.

1. IOHN LOVELINƆ VICOR HENRY PENN MADE ME 1708.
(Diam. 24½ in.)
2. JOHN CAMPION CHVRCHWARDEN HENRY PENN MADE ME 1708.
(Diam. 26½ in.)
3. HENRY PENN MAƆE O 1708.
(Diam. 29½ in.)
4. I TO THE CHVRCH THE LIVING CALL AND TO THE GRAVE SVME AND ALL H.P 1708.
(Diam. 31½ in.)

In 1552 there were "iij bellꝭ and j sanct' bell."

The Rev. John Loveling was not only Vicar of Cotterstock and Curate of Glapthorne, but also Master of the Grammar School at Fotheringhay. There being no residence for the Clergyman at either of the two first named places, Mr. Loveling resided in the School-house in the Churchyard of Fotheringhay; he received in addition there for

* *Addl. MSS.* 5836, fo. 130.

performing the duties as Master "a yearly stipend of £20—paid out of the Exchequer, and a right of Common for four cows." (See Bridges' *Northamptonshire*, Vol. ii., pp. 456 and 460.)

At the Death-knell three tolls on the 3rd bell and three on the 4th are given for a male, and two on each of the same bells for a female before the knell. At a Funeral the tenor bell is tolled.

On Sunday the bells are chimed for Divine Service, and the tenor rung as a Sermon-bell.

COTTESBROOKE.

ALL SAINTS. 6 BELLS.

1. D. D. DNS JOHES LANGHAM MILES ET BARONETTUS 1702.
(Diam. 31 in.)
2. JOHN REDE ESQVIR HENRY BAGLEY ME FECIT 1702.
(Diam. 32 in.: a P reversed used for Q.)
3. HENRICUS BAGLEY ME FECIT 1702.
(Diam. 35 in.)
4. WILLIAM LITCHFIELD GAVE FIVE POUNDS TO THEIS BELL 1702.
(Diam. 36 in.)
5. JOHN PIERCE RECTOR HENRICUS BAGLEY ME FECIT 1702.
(Diam. 40 in.)
6. JOHN SLATTER RICHARD CONCVS CHVRCH-WARDENS 1702.
(Diam. 44 in.)

In 1552 "Cottysbroke" possessed "ffoure great bell[e] in the steple there & a sanct' bell."

The Parish Register contained a brief record of the recasting of the bells here in 1702: unfortunately the Book has been torn and the record is now imperfect. So much as remains reads thus:—

> The parish of Cottesbrooke in 1702 new cast their old Bells with the addition of 3 cwt. of metal. Sir John Langham gave to

the parish one Bell, being a treble, at his own proper charge. The said six bells were entirely . . . . . .

. . . . . .

the frame & wheels &c. &c. at the charge of the parish: some money was raised towards the addition of metal by the kindness of some Be . . . . . in memory of whose good will there are as follows:

John Pierce Rector, William Litchfield Yeoman,* Mr. Wootin Master of the free school Guilsborough, Mr. John Payne Junior.

His family had been settled at Cottesbrooke for some years when Sir John Langham gave the 1st bell to the church. His ancestor, Mr. Alderman John Langham, of London, a Northamptonshire gentleman, purchased the Manor in the 17th year of Charles I. He was not only a man of considerable wealth but "was famed for his readiness in speaking florid Latin" which, says Bishop Burnet, he attained to a degree beyond any man of his age. "In 1660 being then an Alderman of London, he was deputed with Mr. Alderman Bunce to wait on Charles II. at Breda, and to invite him on behalf of the citizens of London to take possession of his kingdoms. Here he received from his majesty the honour of knighthood, and after the Restoration was created a Baronet by letters patent dated 17 June 1660." (See *Bridges*, vol. 1. p. 554.) This Sir John Langham was a liberal benefactor to Cottesbrooke. His grandson, Sir John Langham (4th Bart.), the donor of the present treble bell, died 20 May, 1747, aged 75 years.

The Parish Register records that The Rev. Mr. John Pierce, who was thirty-eight years Rector of Cottesbrooke, was buried in the Chancel Nov^{r}. 5th, 1732, in the 66th year of his age.

For some account of the family of Rede, long residents here, see Bridges' *Hist. of Northamptonshire*, Vol. 1, p. 554-5.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

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* See inscription on 4th bell.

On Sunday the 1st and 2nd bells are rung at 8 a.m. For Divine Service all the bells are chimed, then the 1st and 2nd are chimed, after which the 1st bell is rung as a Sermon bell.

COTTINGHAM.

S. MARY MAGDALEN. 5 BELLS AND A PRIEST'S BELL.

1. ALEXANDER RIGBY MADE ME 1704.
(Diam. 27½ in.)
2. THO^{S} SCULTHORPE & W : NORTHEN C : WARDENS. R : TAYLOR S^{T} NEOTS FECIT 1790.
(Diam. 29½ in.)
3. ALEXANDER : RIGBY : MADE : ME : 1704.
(Diam. 31 in.)
4. THOMAS : ALDWINCKLE : HENRY : BVNCKLEY : CH : W : ALEX : RIGBEY : MADE : ME : 1704.
(Diam. 34 in.)
5. THOMAS CLAYTON RECTOR.
CHARLES BARNES CURATE.
JOHN CHAMBERLAIN JUN^{R} } CHURCHWARDENS 1865.
JOHN CARRISS }
J TAYLOR & Co FOUNDERS LOUGHBOROUGH.
(Diam. 39½ in.)

The Priest's Bell which swings in the western spire light has no inscription.

A bell is rung daily at 8 a.m. and at 1 p.m.

Formerly a Daily-bell was rung at 11 a.m. through Lent, for the ringing of which the clerk collected eggs at Easter.

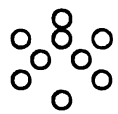
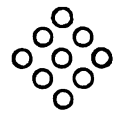
At the Death-knell three tolls are given for a male, two for a female, before and after the knell: for children under 13 years of age the 4th bell is used. At Funerals the bells are chimed "as the funeral comes up the street" if desired; otherwise, and generally, the tenor only is tolled.

On Sunday the 1st bell is rung at 8 a.m. and the 2nd and 3rd at 9 a.m. For Divine Service in the morning the tenor bell is raised, then the other bells are chimed, the tenor "ringing in," after which the Priest's bell is sounded: for Evensong the 1st bell is rung for a few minutes, after which the 2nd and 3rd are rung.

COURTEENHALL.

S. PETER. 5 BELLS.

1. CANTATE DOMINO CANTICVM NOVVM 1683.

(Diam. 31 in.)

2. MATTHEW BAGLEY MADE MEE 1683.

(Diam. 32½ in.)

3. HENRY BAGLEY MADE MEE 1683.

(Diam. 35 in.)

4. WILLIAM CLEMMENTS AND WILLIAM HILLYARD CHVRCHWARDENS 1683.

(Diam. 39 in.)

5. I TO THE CHVRCH THE LIVEING CALL AND TO THE GRAVE DOE SVMMON ALL 1683 O

Royal ∇ *Arms.*

(Diam. 42 in.)

In 1552 "Tortenhall" possessed "iiij great bellꝑ & a santes bell."

Sir Samuel Jones, Knight, who purchased the Manor of Courteenhall about the year 1650, besides founding and endowing a free school here, left by will £500 towards repairing the church and increasing the bells to the number of five. He died 3rd January, 1682, and was buried within the church. *(Bridges.)*

CRANFORD S. ANDREW.

S. ANDREW. 4 BELLS.

1. IHS NAZARENUS REX IUDEORUM FILI DEI MISERERE MEI O 🔔 O + J BULLIVANT RECTOR 1718.
(Diam. 27 in.)
2. JOHN FOSBROKE ARMIGER 1624.
(Diam. 28½ in.)
3. TOBIE ИORRIS CAST ME 1683.
(Diam. 30½ in.)
4. CVM CANO BVSTA MORI CVM PVLPITA VIVERE DISCE 1624.
(Diam. 33½ in.)

The Fosbrookes were settled here as early as 1392, and in the tenth year of Henry VIII., John Fosbrooke died possessed of Curson's Manor here, and of the Advowson of the church of S. Andrew. From him descended the John Fosbrooke whose name appears on the 2nd bell.

The Gleaning-bell is rung during harvest at 7 a.m.

At the Death-knell five tolls are given for a man, four for a woman, three for a boy, and two for a girl. At Funerals "years ago," says the sexton, "when I was a nipper, there was chiming, but never now."

On Sunday at 8 a.m. the 1st bell is rung for a few minutes by itself, then the 1st and 2nd together: for Divine Service all the bells are chimed, after which the 1st is tolled five minutes to call the minister.

CRANFORD S. JOHN.

S. JOHN. 4 BELLS.

1. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1629 [▽ 1.]
(Diam. 28 in.)

2. THOMAS ET JOHANNES EAYRE DE KETTERING FECERUNT. JOHN SIMMONS & JOHN MASON C WARNS IHS NAZARENUS JUDEORUM REX MISERERE MEI.
OCT. 1717.
(Diam. 29 in.)

3. CHRISTOPHER GRAYE MADE ME 1663.
(Diam. 30¼ in.)

4. TAYLOR & SON FOUNDERS LOUGHBOROUGH 1857.
(Diam. 34½ in.)

The 4th bell was previously inscribed:
[+ 22] S Katherina [▽ 24.]
The ringing customs are the same as at Cranford S. Andrew.

CRANSLEY.

S. ANDREW. 6 BELLS.

1. . . . DOMINO CANTICVM N . . .
(Diam. 26½ in. Cracked; repaired with iron bands which cover part of the inscription. There are 26 coins impressed on this bell.)

2. SAMVELL WILLIS MATTHEW BAGLEY MADE MEE 1683.
(Diam. 27 in.)

3. EX DONO HENRICI ROBINSON O O MILITIS 1683 O O O
(Diam. 29 in.)

4. FRANCIS MORGEN ESQVIER HENRY BAGLEY MADE MEE 1683.
(Diam. 31 in. Inverted P for Q.)

5. JOHN GOODYER GENT 1683.
(Diam. 34 in.)

6. I TO THE CHVRCH THE LIVEING CALL AND TO THE GRAVE DOE SVMMON ALL PRO REGE ET ECLESIA 1683.
(Royal ▽ Arms and 21 coins in form of a pyramid on the waist and seven coins on the rim of this bell. Diam. 38 in.)

These bells were rehung by Messrs. Taylor and Co. of Loughborough in 1870.

Sir Henry Robinson was the owner of the larger portion of the manor, and the gentlemen whose names appear on the other bells were doubtless benefactors when the bells were cast in 1683.

The Gleaning-bell is rung during harvest, and the Pancake-bell on Shrove-Tuesday.

At the Death-knell three tolls are given for a male, two for a female.

On Sunday the 1st bell is sounded at 7.30 a.m. and two bells at 9 a.m. For Divine Service in the morning the bells are chimed, after which the 1st bell is rung: for Evensong the 1st bell is rung.

CREATON.

S. MICHAEL. 4 BELLS.

1, 3, 4. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1635 [▽ 1.]
(Diams. 26½, 31, 35 in. The 3rd bell is dated 1636.)

2. GOD SAVE THE KING 1635 [▽ 1.]
(Diam. 27½ in.)

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

CRICK.

S. MARGARET. 4 BELLS.

1, 4. CELORVM CHRSTE PLATIAT TIBE REX SONVS ISTE 1616 [▽ 1.]
(Diams. 32½, 40 in. 4th bell dated 1614.)

2. THOMAS RVSSELL OF WOOTTON MADE ME 1720 O O
(Diam. 34 in.)

3. [+ 2] PRAISE THE LORDE 1601.
(Diam. 36 in. Letters like □ 53.)

The 2nd bell was previously inscribed:

Bryanus Eldridge me fecit 1656.

and this priest's bell (now gone) bore:

I · K 1632.*

A bell rings daily at noon. The Pancake-bell is rung at 11 a.m. on Shrove-Tuesday.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

On Sunday the 1st bell is rung at 8 a.m. For Divine Service the three first bells are chimed and the tenor "rung in;" the Sermon-bell is then rung, followed by the "Parson's-bell."

There is a tradition, which is not strengthened by a reference to the inscriptions on the bells, that previous to the Battle of Naseby there was only one bell here—the present tenor.

CROUGHTON.

ALL SAINTS. 3 BELLS AND A PRIEST'S BELL.

1. JOHN ADKINS AND FRANCIS WAKLIN CHVRCH-WARDENS 1679.
(Diam. 30 in.)
2. ƆOƆ SAVE THE KING 1629.
(Diam. 33 in.)
3. WILLIAM BAGLEY MAƆE MEE B.H. 1703.
(Diam. 35 in.)

Priest's Bell:

[+ 51] *Inscription apparently defaced intentionally.*

In 1552 there were "iij bellꝑ in yᵉ steple & a Sanct' bell."

The Sanctus was probably dedicated either to S. Mary or to S. Peter.

* *Bridges' MSS.* (Bibl. Bodl. EE. 1, 197.)

At the Death-knell thrice three tolls are given for a man, thrice two for a woman, and three single ones for a child. For Funerals an "Invitation Bell" is tolled about an hour before the interment, and the bell is again tolled when the time arrives.

On Sunday the 3rd bell is rung at 8 a.m. and at 2 p.m. For Divine Service the bells are chimed, and afterwards the Priest's bell is sounded for five minutes.

The Ringing of "Christmas peals" commences at the time of Brackley Old Fair, about a month before the Festival. This is accounted for by the tradition that a Croughton man returning home from the fair lost his way and wandered about all night. To prevent the recurrence of such a catastrophe the bells have since been rung.

CULWORTH.

S. MARY. 5 BELLS AND A PRIEST'S BELL.

1. SR IOHИ ꓭAИVERS.
   IOHИ LOLE CHRISTOPHER COOKE CW.
   WILLIAM BAGLEY MAꓭE MEE 1712.
   (Diam. 32 in.)
2. THOMAS KIMBELL PRESTIDGE. ANDREW WIGSON CHURCH-WARDENS EDWARD HEMIS FEICT DECEMBER Y^{E} 23 : 1747.
   (Diam. 34 in.)
3. J PAGE & W UPSON C W JOHN BRIANT HERTFORD FECIT 1806.
   (Diam. 36 in.)
4. [+ 5] BE · YT · KNOWNE · TO · ALL · THAT · DOTH · ME · SEE · THAT · NEWCOMBE · OF · LEICESTER · MADE · MEE · 1612.
   (Diam. 42 in.)
5. BY MY VOICE THE PEOPLE MAY KNOW TO COME TO HEAR THE WORD OF GOD HENRY BAGLEY MADE MEE 1636.
   (Diam. 50 in.)

Priest's Bell:—Blank.

(Diam. 15 in.)

In 1552 there were "iiij bell^{e} in y^{e} steple & a sanct' bell."

Sir John Danvers (3rd Baronet) descended from Robert Danvers, Esq., who is said to have purchased this manor in 1438, died 26th September, 1744.

The Churchwardens' Accounts contain entries relating to the Bells from which the Rector kindly extracts the following:

"1658. Casting the Bell and metell to put to it ..... £11 . 7 . 0
Metell £7 and Casting £4 . 7 . 0
Hanging the Bell, bringing it back with other charges ..... 1 . 4 . 0
Carpenter for his work ..... 0 17 . 6"

[Charges for sets of six Bell ropes occur at intervals for 300 years. The ropes generally cost about 15*s*. or 16*s*. the set. During the Commonwealth the charge was a little more, 18*s*. the set; and it is somewhat curious to note that the purchases were then as frequently made as during any other period, the inference being that the bells were then as much used as usual.]

1806. Under this date is found the following copy of an agreement with the founder of the 3rd Bell:

"I propose new hanging the Tenor bell with a new wheel, Gudgeons, Braces, Rep^{s} the Clapper and turn the Bell to cause the Clapper to strike on a new place—and chip the edge of the 4th Bell to endeavour to make it higher in Key for £10 . 0 . 0

John Briant.

April 25th, 1806."

Then follow these entries:

	£. s. d.
"Paid Mr. Briant for recasting the third Bell ...	19 . 0 . 0
Paid expences at the same time	0 11 . 6
Paid Mr. Briant for new hanging the Tenor Bell &c.	10 . 0 . 0"

In 1863 one of the present bells fell and nearly killed the clerk. Upon hearing of this accident an old woman living in the village told the Rector that she remembered her mother relating that a man named Elsden was killed by the falling of one of the Culworth bells, and that some of his blood was sprinkled on the walls of the belfry. To test the truth of this the Rector searched the Parish Register, where he found the following entry:

> "Edward Elsden was killed by a Bell upon Tuesday in Easter week being the 10th of April 1694."

This proved that tradition had kept alive a knowledge of the fact for 169 years: and it is somewhat singular that the two accidents happened (allowing for the change of style) on the same day of the same month.

In 1712, when the 1st bell was cast, the upper part of the tower was also rebuilt at a cost of £30.

The Pancake-bell (4th) is rung occasionally on Shrove-Tuesday but the custom is dying out.

The Gleaning-bell is rung during harvest at 8 a.m.

At the Death-knell three tolls are given for a male, two for a female.

On Sunday the 1st and 2nd bells are rung at 7 a.m. in the summer, at 8 a.m. in the winter. A bell called "The Sermon-bell" is rung at 10 a.m. and at 2 p.m. For Divine Service the bells are chimed, after which the Priest's bell is sounded for ten minutes.

The 3rd bell is sounded after a celebration of the Holy Communion as the Communicants are leaving the church.

The bells are always rung for an hour on the four Monday mornings in Advent commencing at 5 a.m. (see p. 149.)

The tenor bell is tolled in case of fire.

DALLINGTON.

S. Mary. 4 Bells.

1. [+ 101] ALEXANDER RIGBE MADE ME 1688.
(Diam. 26 in.)

2 H

2. [+ 2] ✠ GOD SAVE THE QUEENE 1598.
(Diam. 28 in. Badly split.)
3. WILLIAM WALTON THOMAS HARBERT C-WARDENS. GOD SAVE OUR QUEEN HENRY BAGLEY MADE ME 1713.
(Diam. 32 in.)
4. [+ 38 ?] GOD SAVE OVR KING 1925.
(Diam. 34 in.)

DALLINGTON.

S. James. 1 Bell.

There is, at this modern church, one small bell cast by Messrs. Warner and Sons, of London.

DAVENTRY.

Holy Cross. 8 Bells.

1. GRATA SIT ARGUTA RESONANS CAMPANULA VOCE THO. EAYRE A.D. 1738.
2. GRATA SIT ARGUTA RESONANS CAMPANULA VOCE T. EAYRE 1738.
3. IHS NAZARENUS REX IUDEORUM FILI DEI MISERERE MEI. THO. EAYRE A.D. 1738.
4. OMNIA FIANT AD GLORIAM DEI. GLORIA DEO SOLI THO. EAYRE A.D. 1738.
5. IHS NAZARENUS REX IUDEORUM FILI DEI MISERERE MEI T. EAYRE KETT. A.D. 1738.
6. JOSEPH FREEMAN CHURCHWARDEN JOSEPH EAYRE ST. NEOTS FECIT OCTOBER 29, 1764.
7. OMNIA FIANT AD GLORIAM DEI · GLORIA PATRI FILIO ET SPIRITUI SANCTO. T. EAYRE 1738.
8. OMNIA FIANT AD GLORIAM DEI. THO. EAYRE KETT. CHARLES WILDEGOSE BAYLIFFE ANNO DOMINI 1738.

[See weights below.]

We find a reference to the Church Bells here in the year 1390-1, when a controversy arose as to the ringing of them between the prior and convent of Daventry "parsons of the parishe church sette withinne the same priorie, & the good folkes of the same towne parishioners of the said parish churche." The former alleged that the latter rang the church bells so early afore the time of rising, so often, and in such a manner, that they, the said prior and convent, were disseised and disturbed of their rest, and the less disposed to do divine service the day following, considering their rising to midnight matins. The latter complained that the prior and convent made chase and rechase with their carts and carriages through the churchyard, claiming to have a way for their ease, which thing suffered "bysemed" to the said parishioners to be "dishonest and grevaunce bycause" their ancestors and friends had been there buried. It was decided in the presence of the Right Mighty Prince, John Duke of Guyenne and of Lancaster, that the said parishioners should ring in the morning "one cõvenabull peele & ryngyng wth on belle and at y^{e} lavacon of y^{e} sãcm̃et of y^{e} same masse thre knyllyngs oonly afore y^{e} rysynge of y^{e} sayde ꝑo^{r} and covent aforesaide," and that the said prior and convent should have a way as of ancient time, as often as their business should require through the churchyard without disturbing divine service; and that there should be a gate "upon" the churchyard to be shut, and with "tweyn lockes and keyes locked," of which keys one should rest in the ward and keeping of the prior and convent, and the other of the parishioners. In witness of which the said Duke put his seal to the Indentures of Agreement at Kenilworth, 18th March, 14 Richard II.*

In 1552 Daventry possessed "ij bell^{e} in the steple & a sanct' bell."

In 1700 there were five bells inscribed:

1. Nicholas Salter Baylife 1596.
2. + Ambrose.
3. Be yt knowne [to all that doth me see that Newcombe of Leicester made mee] 1612.

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* *Cott. MSS. Claud.* D. xii. fo. 3, quoted in Baker's *Hist. Northants*, vol. i. p. 312.

4. [IHƧ :] Nazarenvs [rex ivdeorvm fili dei miserere mei] 1619.
5. + Nicholas Salter Baylife of Dantre the 4th of June 1596.*

In 1738, as we learn from the Parish Register, subscriptions amounting to £209 14*s.* were contributed for recasting these five bells (the total weight of which was 54 cwts. 3 qrs. 13 lb.) and increasing the ring to eight bells. The particulars of the new bells are thus given :

DIAMETER.				WEIGHT.		
ft.	in.	qrs.		c.	qr.	lb
2	5	0	The First	5	0	26
2	6	0	Second	5	3	12
2	7	2	Third	6	1	0
2	9	1	Fourth	6	3	17
3	0	0	Fifth	8	0	9
3	2	0	Sixth	9	2	26
3	6	2	Seventh	14	2	26
3	10	3	Eighth	16	3	0
Total weight of the New Bells				73	2	16

In 1743 contributions amounting to £73 5*s.* 6*d.* were made for the chimes, which still play every three hours. There are two sacred and six secular tunes.

The 2nd bell is rung at 7 a.m. and 1 p.m., and the 5th bell at 8 p.m. daily.

On Shrove-Tuesday the 7th bell, with one side muffled, is tolled from 12 to 1 p.m. It is called *Pan-burn-bell.*

At the Death-knell the 3rd bell is tolled thirty-two times for a man, thirty for a woman, twenty-six for a young man, twenty-four for a young woman, eighteen for a boy, sixteen for a girl, after which the tenor is rung. Before a funeral the tenor is tolled, after a funeral it is rung.

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* *Bridges' MSS.* (Bibl. Bodl. EE. 4, vol. xxxiii. fo. 131).

On Sunday the 3rd bell is rung at 7 a.m. and the 3rd and 4th at 8 a.m. For Divine Service the bells are chimed for fifteen minutes, the 1st bell is then rung, after which there is chiming again until five minutes before Service begins, when the tenor is rung.

DAVENTRY.

S. James. 1 Bell.

One small modern bell without Inscription.

DEANSHANGER.

The Holy Trinity. 3 Bells.

There are three small modern bells belonging to this recently erected church.

DEENE.

S. Peter. 5 Bells.

1. W : AND J : TAYLOR : FOUNDERS : *OXFORD* : AND : BIDEFORD DEVON 1832.
(Diam. 27 in.)

2. [+ 22] ABCDEFGHIKLMNOPQRST [□ 35] *A Sea-horse naiant* □ the crest of the Brudenells] VW
(Diam. 28 in.)

3. + DEO ET ECCLESIA IMPENSIS COMITIS DE CARDIGAN DENUO FUSUM 1862. J. TAYLOR & Co FOUNDERS LOUGHBOROUGH.
(Diam. 36 in.)

4. [+ 45] IHC [□ 42] NAZARENVS [□ 42] REX [□ 42] IVDEORVM [□ 42] RICARDVS [□ 42] HERBERT [□ 45] ET [□ 42] MARGERIA [□ 42] VXOR [□ 42] SUA.
(Diam. 40 in.)

5. [+ 15] NON : SONO : ANNIMABVS : MORTVORVM : SED : AVRIBVS : VIVENTIVM.
THOMAS BRVDENELL MILEES.
(Diam. 41 in.)

The ring was tuned in 1862 when the 3rd bell was recast. It previously was in a minor key. "Thomas Brudenell Milees" whose name appears on the tenor-bell was, I suppose, the eldest son of Robert Brudenell who inherited the manor of Deene from a long line of ancestors, and died in 1599. Thomas Brudenell, Esq., married Mary, fourth daughter of Sir Thomas Tresham, of Rushton, Knight. "On the 29th of June 1611 he was raised by King James to the degree of Baronet then instituted, and on the 29th of April 1612 received the honour of Knighthood at Whitehall. For his general knowledge in literature and other accomplishments he was advanced by Letters Patent, bearing date the 26th of April in the 3rd year of Charles I. to the dignity of a Baron of the realm, by the title of Lord Brudenell of Stanton Wyville in Leicestershire. When the dissensions broke out between the King and parliament he was a zealous royalist, raising soldiers for his majesty's garrisons, and contributing whatever he could to the support of his cause. On the success of the Parliament, being committed to the Tower, he employed his leisure hours in making abstracts and collections from the Records kept there. After the Restoration, in consideration of his sufferings, he was created by Letters Patent, dated 20 April in the thirteenth year of Charles II. Earl of Cardigan." (*Bridges* ii. pp. 301-2.) He died in 1664, being then upwards of eighty years of age, and a large collection of MSS. made by him is still preserved with great care at Deene.

James Thomas, the seventh Earl of Cardigan, whose name is upon the 3rd bell, died 27th March, 1868, and was buried in the Brudenell Chapel of Deene Church, where are very fine effigies of him and of his Countess in white marble.

I can trace nothing as to the Richard Herbert and his wife of the 4th bell.

At the Death-knell three tolls are given for a male, two for a female.

There is a tradition that some of the bells here were taken from Stonton Wyville, in Leicestershire, to Corby in this county, and from thence came to this place. The same tradition is told at Stonton (see *Church Bells of Leicestershire*, p. 288). The Advowsons of Corby and Stonton both belonging to the Earls of Cardigan, there may be some truth in the tradition.

DENFORD.

HOLY TRINITY. 6 BELLS.

1. THOMAS MORRIS CAST ME 1629.
(Diam. 21 in.)
2. [+ 70 □ 74 + 68] Robert [+ 70] mot [□ 74] made [+ 68] me [□ 76] 1581.
(Diam. 25 in.)
3. MATTHEW BAGLEY MADE MEE 1680.
(Diam. 26½ in.)
4. HENRY BAGLEY OF CHALCOMB MADE MEE 1680.
(Diam. 28 in.)
5. BRYAN SVTTON AND RICHARD BVRGES CHVRCH-WARDENS 1680.
(Diam. 30½ in.)
6. SR EDWARD READE BARRONKNIGHT 1680.
(Diam. 33 in.)

At the Death-knell three tolls are given on each bell beginning at the 6th for a male, the same number commencing with the 1st for a female.

On Sunday, when Morning Prayer is to be said, three bells are chimed at 9 a.m.; when Evensong only the same bells are chimed at 1 p.m. A bell is rung every Sunday at 12.30.

DENTON.

S. MARGARET. 3 BELLS.

1. R. TAYLOR & SONS OXFORD MDCCCXXVIJ.
(Diam. 27 in.)

2. GOD SAVE OVR KING 1625 [I K □ 69.]
(Diam. 30 in.)

3. A R. T W. C W. 1629.
(Diam. 30 in.)

In 1552 there were "iij bell$_{e}$ and one Sanctus bell."

There is a tradition that prior to 1723 there were five bells here, and that in that year two were removed and the metal used in the recasting of the ring at Yardley Hastings. This is probably true as the beams remain where two additional bells have hung. Denton moreover is united with Yardley Hastings and Whiston, and is served by the Rectors of both places.

DESBOROUGH.

S. GILES. 5 BELLS.

1. J. TAYLOR & Co. FOUNDERS LOUGHBOROUGH 1868.
(Diam. 29 in.)

2, 3. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1616 [ר 1.]
(Diams. 31, 32 in.)

4. principio (?) sint bulces ꝗic honor caterine [□ 25. / □ 14.]
(Diam. 35 in.)

5. [+ 32 □ □ 37] GOD SAVE THE QUEENE 1585.
(Diam. 38 in.)

The 1st bell was previously inscribed:

Thomas Norris made me 1662 W. Robinson.

The inscription on the 4th bell is very difficult to decipher: it is of the same character, and most probably from the same foundry, as the 2nd bell at Saltby, Leicestershire (vide *Church Bells of Leicestershire*, p. 268).

At the Death-knell three tolls are given for a male, two for a female, on all the bells, both before and after the knell.

DINGLEY.

ALL SAINTS. 5 BELLS.

1. EDWᴰ GRIFFIN RECTOR † JOHN WELLS CHURCH-WARDEN † EDWᴰ ARNOLD FECIT 1785.
(*Arms* ▽ *see below.*)

and on rim:
VENITE EXULTEMUS DOMINO.
(Diam. 28½ in.)

2. The same.
(*Arms* ▽ *see below.*)

and on rim:
† CANTATE DOMINO CANTICUM NOVUM †
(Diam. 29¼ in.)

3. EDWᴰ GRIFFIN RECTOR † JOHN WELLS CRURCH-WARDEN † EDWᴰ ARNOLD LEICESTER FECIT 1785.
(*Arms* ▽ *see below.*)

and on rim:
BENEDICTE OMNIA OPERA DOMINI.
(Diam. 29¾ in.)

4. EDWᴰ GRIFFIN RECTOR O JOHN WELLS CHURCH-WARDEN † EDWᴰ ARNOLD LEICESTER FECIT 1785 O
(*Arms* ▽ *see below.*)

and on rim:
DEUS MISERERE NOSTRI ET NOBIS PAVE.
(Diam. 33½ in.)

5. IH'2 : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1618 [▽ 1.]
(Diam. 35½ in.)

In 1700 there were four bells *(Bridges)*.

The Rev. Edward Griffin, after being Rector of Dingley for 65 years, died 3rd October, 1840, aged 89 years.

On the 1st four bells are the arms of Hungerford—[*sable*] *two bars* [*argent*] *in chief three plates.* John Hungerford of Market Harborough, Co. Leicester, died about the year 1722, leaving a son also named John. His widow married for her second husband Thomas Peach of Dingley, who dying about the year 1770, left his estates there to his step-son John Hungerford, the son of his wife by her first husband, desiring him to take the name of Peach before Hungerford. This John Peach Hungerford was M.P. for Leicestershire for fifteen years. He died 4th June, 1809, aged 90, and was buried at Dingley. The arms upon the bells are doubtless his, showing that he was a benefactor when the old bells were recast and the ring increased in number.*

At the Death-knell three tolls are given for a male and two for a female, both before and after the knell. For Divine Service the bells are chimed and a Sermon-bell rung.

DODDINGTON MAGNA.

S. Luke. 5 Bells.

1. JOHN TAYLOR FOUNDER LO'BRO 1841.
(Diam. 25½ in.)
2. JOHN TAYLOR FOUNDER OXFORD 1841.
(Diam. 27 in.)
3, 4. JOHN TAYLOR FOUNDER LOUGHBOROUGH 1841.
(Diams. 28, 30 in.)
5. JOHN TAYLOR BELLFOUNDER OXFORD & LOUGHBOROUGH 1841.
(Diam. 33 in.)

In 1552 there were "thre bellꝭ yn the steple wᵗ a letle bell."
In 1700 Bridges says there were four bells.

---

* Kindly communicated to me by the Rev. Henry Ward from a pedigree in his possession.

On the bellframe is cut:

John Chambers	Church	John Eaton
John Knight	Wardens	fecit 1841.

In 1841 £61 7*s.* 2*d.* was paid to "Mr. Taylor bellfounder."
The Churchwardens' Accounts say:

"1761. Paid the ringers at the Crownoracion ..... 0 . 5 . 0
1802. Paid for all ringing for Peace..... 0 . 2 . 6"

There is a bell rung daily at noon.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

On Sunday two bells are rung at 8 a.m. (and until recently also at 7 a.m.) For Divine Service all the bells are chimed.

DODFORD.

S. Mary. 6 Bells.

1. J : TAYLOR & SON : FOUNDERS : LOUGHBOROUGH ANNO DOMINI 1847.
(Diam. 29 in.)
2. CAMPANA GRAVIDA PEPERIT FILIAS 1674.
(Diam. 31½ in.)
3. [+ 109] EX DONO JOHANNIS WYRLEY ARMIGERI 1614.
(Diam. 33½ in. 14 coins round the lip.)
4, 5, 6. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1632 [▽ 1.]
(Diams. 36, 39, 42½ in. The 5th dated 1626; the 6th dated 1624.)

In 1552 "Dodforth" possessed "iij bellꝙ in y^e^ steple & a sanct' bell."
The 1st bell was previously inscribed:

Matthew Bagley made mee 1679.*

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* *Bridges' MSS.* (Bibl. Bodl. EE. 5, 119).

It may be inferred from the inscription on the 2nd bell that the ancient heavy bell was recast into two lighter ones.

John Wyrley, Esq., purchased the Manor of Dodford in 1546: from him it descended, through his son Francis, who died in 1592, to the donor of the 3rd bell, John Wyrley, Esq. He was Sheriff of Northamptonshire 4 Charles I., and was buried here 13th April, 1655, aged 82 years. (*Vide Baker*, vol. i. p. 355-6.)

The Pancake-bell, which used to be rung on Shrove-Tuesday, was discontinued twenty years ago.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

On Sunday the 1st bell is rung at 8 a.m.; and again after Morning Service. For Divine Service the bells are chimed and the Sermon-bell is rung, after which the treble is sounded until the Service begins.

It has always been the custom here to ring a full peal at 5 a.m. on the Monday mornings in Advent (see p. 149).

From the churchyard here seven neighbouring rings of bells are heard, namely, Daventry, Norton, Brockhall, Weedon, Flore, Everdon, and Newnham. The fact is thus noticed in a little poem—"Christmas Eve"—by the present vicar, the Rev. Henry John Thompson:

"Our wreaths are wound, our banners fair are hung;
The church is dark:
We wait and watch for morning light—but, hark!
The angels sing!
Nay! the bells ring,—
From seven fair towers the Christmas news is flung."

DRAUGHTON.

S. CATHARINE. 4 BELLS.

1. RICHARD BOSWARTH CHURCHWADEN JOSEPH EAYRE ST. NEOTS FECIT 1767.
(Diam. 26 in.)

2, 3. JOSEPH EAYRE ST. NEOTS FECIT 1767.
(Diams. 28, 29 in.)
4. THE GIFT OF JAMES SCAWEN ESQ. 1767.
(Diam. 31 in.)

In 1700 there was only one bell.
James Scawen was patron of the living.

DUDDINGTON.

S. MARY. 1 BELL.

[+ 5 □ ? □ 10 □ * □ 10 □ * □ 10] [□ 10]
[□ 86] [□ 10] [□ *]
(Diam. 32½ in. * Fleur de lys.)

In 1700 there were three bells *(Bridges)*.

This bell is from Newcombe's foundry at Leicester. The stamps are all much abraded: I believe my description, so far as it is given, is correct. The first five letters are ornate and large gothic ones, the remaining four are small plain gothic, excepting the letter M, which is a Roman letter on its side as shown. A similar bell hangs at Great Oakley which see.

The Gleaning-bell is rung during harvest at 8 a.m. and at 6 p.m.

At the death-knell thrice three tolls are given for a male, thrice two for a female, both before and after the knell, after which the age of the deceased is tolled.

On Sunday the bell is rung at 8 a.m., after which the day of the month is tolled. The bell is again rung after Morning Service when Evensong follows. It is tolled and then rung for Divine Service and Sermon.

The bell is rung as a summons to Manor Court and Vestry Meetings.

The villagers say that the two bells now wanting "were melted down for millstones and are in the mill." Does this mean that they were sold to pay for new millstones?

DUSTON.

S. LUKE OR S. MARY. 3 BELLS.

1. HENRY BAGLEY MADE MEE 1670.
(Diam. 29 in.)
2. HENRY BAGLEY MADE MEE 1656.
(Diam. 30½ in.)
3. ROBERT ATTON MADE ME 1619.
(Diam. 35 in.)

EARL'S BARTON.

ALL SAINTS. 6 BELLS.

1. BEATI · PACIFICI · ROBERT · WHITWORTH · SEN^R BENEF^R 1720.
(Diam. 30 in.)
2. SI DEVS PRO NOBIS QVIS CONTRA NOS 1720.
(Diam. 32 in.)
3. EDWARD ARNOLD S^T NEOTS FECIT 1775 JOHN SMIT & WILLIAM KEMSHEAD CHURCHWARDENS.
(Diam. 34 in.)
4. IHS REX IUDEORUM FILI DEI MISERERE MEI 1720.
(Diam. 36 in.)
5. · : · VERA · JUDICET · ECCLESIA · FIXUS · ADVERSA · SPERNO ⁝ 1720 ⁝ JOHN · JAMES ⁝ HENRY · WINE · CHURCH-WARDENS ⁝ HENRY · PENN ⁝ FOUNDER.
(Diam. 38½ in. Much chipped.)
6. TO THE CHURCH THE LIVEING I DO CALL & TO THE GRAVE I SUMMON ALL. JN^O WARREN : & JOHN SMITH C-W^S 1761. THO^S EAYRE VINCENT BARKER BENEFACTOR.
(Diam. 41½ in.)

In 1700 (according to Bridges) there were five bells, the 2nd being inscribed:

"Robartus Skalis quondam vicarius de Lokington dedit hanc Campanam."

Mr. Robert Whitworth's family had an estate here, and for some time possessed the Manor.

There is a tradition that the tenor bell of this parish and that of Grendon being recast at the same time by Eayre of Kettering, he sent the Earl's Barton bell to Grendon, and the Grendon bell here. It is also said that the founder became bankrupt at the time, and had not sufficient metal to make the bell the proper weight. The fifth bell was therefore chipped and damaged in tone; the 3rd was also chipped and cracked and had to be recast in 1775 by Arnold, who was Eayre's nephew. Vincent Barker was a farmer here; he did not give the sixth bell, but was instrumental in getting it recast, putting his name on as a benefactor. This gave offence to others, who insisted on the name being erased: the founder, however, declared that to be impossible without danger of cracking or spoiling the bell, so it remained.

The Curfew (3rd bell) which was formerly rung at 8 p.m. and the Pancake-bell on Shrove-Tuesday are now both discontinued.

The 1st bell is rung daily at noon.

The Gleaning-bell (2nd) is rung at 8 a.m. during harvest.

At the Death-knell each bell, beginning with the 1st, is tolled four times for a man, three times for a woman, and twice for a child; the tenor bell is then rung, and when it falls it is tolled twenty or twenty-one times. At a Funeral the bearers are summoned about an hour before the interment by the tenor bell tolling for a few minutes; the same bell is tolled at the appointed time until the body arrives.

On Sunday the 1st bell is rung at 7 a.m. in the summer, and at 8 a.m. in the winter. For Divine Service the bells are chimed, but the Sermon-bell (tenor) which was formerly rung, is now discontinued.

EASTON-BY-STAMFORD.

ALL SAINTS. 4 BELLS.

1. [+ 65] THOMAS NORRIS MADE ME 1640.
(Diam. 31½ in.)
[□ 25]

2. personet hec celis dulcissima vox gabrielis.
[▽ 14]
(Diam. 33½ in.)

3. OMNIA FIANT AD GLORIAM DEI + WILIAM COLSTON & GEORGE (*chiselled off*) C : W. T. EAYRE KETT : FECIT :·· 1749.
(Diam. 34¾ in.)

4. [+ 65] THOMAS NORRIS MADE ME 1640 R : WHEATLI : J : BROWNE.
(Diam. 38¾ in.)

In 1552 the Inventory from this parish reported:

"It' in the steple ij great bellꝭ & one litle bell.

It' ij bellꝭ one broken & thother crakked.

It' two Bells one brokon & yᵉ other holl yn the handꝭ of Hary Whythed by yᵉ hole Consent of the ꝑyshe yᵉ xvij daye of August last past."

The Gleaning-bell is rung during harvest.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

At Funerals the bells used to be chimed, now the tenor only is tolled.

On Sunday a bell is sounded at 8 a.m.; two bells at 9 a.m. For Divine Service the bells are chimed, and the Sermon-bell rung. After Morning Service a bell gives notice of Evensong.

EASTON MAUDIT.

SS. PETER AND PAUL. 5 BELLS.

1. JOHN [□ 78] HODSON [□ 78] MADE [□ 78] ME [□ 78] 1663 [□ 78] H Y [□ 78] B [□ 78.]
O [□ *] O [□ 78] O [□ *] O W H O [□ *] O [□ 78.]
(Diam. 32 in.)

2. JOHN [□ 78] HODSON [□ 78] MADE [□ 78] ME [□ 78] 1663 [□ 78] H Y [□ *] B [□ 78] W H [□ *] O [□ 78] O [□ *] O [□ 78] O [□ *] O [□ 78] × [□ *] O [□ 78] O [□ *]

(Diam. 34 in.)

3. [+ 81] GOD [□ 74] SAVE [□ 74] OVR [□ 74] KIИG [□ 74] 1619 E N T2AW.

(Diam. 36½ in.)

4. [+ 39] Dulcis Sisto Melis Campana Vocor Gabrielis.

Three times [▽ 40] *on crown of bell.*

(Diam. 38¾ in.)

5. HENRY [□ 78] YELVERTON [□ 78] O [□ *] JOHN [□ 78] HODSON [□ 78] MADE [□ 78] ME [□ 78] 1663 [□ *] O × O O O O [□ *] BARONETT [□ 78] O O W H O [□ 78] O O [□ 78] O

Royal Arms [▽] *and supporters.* *A Rose* [□] *ensigned with a crown.*

(Diam. 43½ in.)

The stamps marked * are fleur de lys.

There was a tradition that "one or two" of the ancient bells here were brought from Normandy.

The Manor of Easton Maudit came into the possession of Christopher Yelverton, Esq., by purchase, in the reign of Queen Elizabeth. From him descended Sir Christopher Yelverton, who was created a Baronet by patent bearing date 30th June, 1641. He married Anne, youngest daughter of Sir William Twysden, by whom he left an only son, Henry, whose initials or name appear upon three of the present bells. Sir Henry Yelverton was (says Bridges) "a man of great learning, piety and virtue." He died on the 3rd of October, 1670, and was buried in the family vault in Easton Church.

A bell is rung daily at 1 p.m.; it used to be rung at noon.

The Pancake-bell is rung at 11.30 on Shrove-Tuesday.

At the Death-knell four tolls are given for a male, three for a female.

EASTON NESTON.

S. MARY. 6 BELLS.

1. THIS : PEAL : OF : BELLS : WAS : CAST : AT : THE : EXPENCE : OF : THE : RIGHT : HONOURABLE : LORD : GEORGE : EARL : OF : POMFRET : IN : 1771 :·:

(Diam. 27½ in.)

2. ✠ VM : Taylor Oxford Fecit Ω,decembi.

(Diam. 30 in.)

3. JOHN BRIANT HERTFORD FECIT 1823.

(Diam. 32 in.)

4. PRAY : ATTEND : TO : WHAT : I : GIVE : THAT : SO : YOU : MAY : FOR : EVER : LIVE : M : BAGLEY : MADE : ME : 1771 :

(Diam. 33½ in.)

5. † JOHN BRIANT HERTFORD O FECIT 1820 †

(Diam. 36 in.)

6. ISAAC MANNING THE TREASURER OF JOHN HULCOTE HIS CHARITY ADDED THIS BELL MVCCCXXIIJ JOHN BRIANT HERTFORD FECIT.

(Diam. 41 in.)

In 1700 there were four bells, the inscriptions on which, as preserved by Bridges, were:

1. Perfecit Campana Ecclesiae Tuba.
2. Eternis Annis Resonet Campana Johannis.
3. Soli Deo gloria pax hominibus.
4. Ex dono Hattoni Farmor Militis 1647.*

George, second Earl of Pomfret, inherited this manor from a long line of ancestors. He was born 21st June, 1722, and died in this parish, 9th June, 1785.

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* There is apparently an error in this date.

A monument in the north aisle of the church, erected by Amabell-Elizabeth Countess of Pomfret, in affectionate and grateful memory of Isaac Manning, records the high estimation in which he was held as a steward by George and Thomas-William, Earls of Pomfret. He died 21st April, 1833, aged 60 years. He was, as stated on the tenor-bell, Treasurer of the Hulcote or Church Estate. John Hulcote was "Esquire of the body to King Ed. IV. & Lord of the Manor of Hulcote." In his will, dated in 1481, he said, "Also I wolle that all my purchased landes in Eston, Hulcote & Calecote after the decesse of my wife be putt in the handes of certayne feoffees at the lest vj in noumbr for this entent that the yearly revenues growing and coming of the same may be applied to the sustentacion of the saide parish church of Eston and Hulcote and to the renewing and repairing of the ornaments of the same church."*

ECTON.

S. Mary Magdalene. 6 Bells.

1. GULIEL : FREMAN AR : IN HAC PAROCHIA NATUS ME LEGAVIT MDCCXLIX.
(Diam. 30 in.)

2. [+ 38] GOD [□ 79] SAVE [□ 79] OVR [□ 79] KING 1612 [I K □ 69] E △ N.
(Diam. 33 in.)

3. A B C D E F G H I K L M N O 1612 [▽ 1.]
(Diam. 34 in.)

4. IHS ANSARENUS REX IUDEO-RUM FILI DEI MISERE MEI 1634.
(Diam 35 in. Several founder's blunders; letters like [□ 53.])

5. FEIRE GOD 1612 [▽ 1.]
(Diam. 36 in.)

* Fermor Evidences quoted by Baker, *Hist. Northants.*, vol. ii. p. 150.

6. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1622 [▽ I.]
(Diam. 41 in.)

There were only five bells prior to the gift of the treble by George Freeman, Esq., in 1749.

The Pancake-bell is rung on Shrove-Tuesday.

At the Death-knell four tolls are given for a male, three for a female.

For Divine Service the bells are chimed, and the Sermon-bell (tenor) is rung.

There were chimes put up here in 1690. They still play at 4, 6, 8, and 12 o'clock. The clock fixed in 1630 also strikes the half hours as well as the hours.

On the belfry walls are two inscriptions. The first gives the name of the five "Ringars" in 1721; under which are the lines:

All you that come
Into this place
Thare names may read
But not disface.

The second inscription is:

April 21st 1756
We the under writen ring the First
Six Bell peal 720 upon 6 Bells
of this Parish.

		ft.	in.
1st	Thomas Cox	5	6
2	Thos Collins	5	6½
3	Iohn Childes	5	9½
4	Iohn Langly	5	6
5	Willm Smith	5	7½
6	Iohn Jelley	5	8

Under this is a picture painted in colours on the plaster representing these six ringers all in a row, and each with his bell raised. They are

attired in knee-breeches, stockings, and buckled shoes, with the shirts well opened at the neck. The central figure—said to be John Childes—is distinguished by a frilled shirt, white stockings, and a bunch of keys hanging from his "fob." On a bench to the left of the ringers stand a huge jug of beer, a mug, and five clay pipes with, what appears to be, a tobacco pouch. The remainder of their clothes appear upon the floor.

EDGCOTT.

S. JAMES. 4 BELLS AND A PRIEST'S BELL.

1. HENRY BAGLEY MADE MEE 1668.
(Diam. 28¼ in.)
2. [+ 48] BARTHOLOMEW [▽ I] ATTVИ 1592.
(Diam. 30¼ in.)
3. HENRY BAGLEY MADE MEE 1660.
(Diam. 32¾ in.)
4. PRAYSE YE THE LORDE ALWAYSE 1623.
(Diam. 36½ in.)

Priest's Bell: Blank.
(Diam. 10 in.)

In 1552 there were "iij bellꝑ in the steple of treble rynge & a sanctꝑ belle."

At the Death-knell thrice three tolls are given for a man, thrice two for a woman, and three single ones for a child.

The bell is tolled before a Funeral and rung after.

On Sunday a bell is rung at 8 a.m. For Divine Service the bells are chimed, after which the Priest's bell is rung for a short time. A bell is rung at the close of Morning Service if Evensong is to follow.

ETTON.

S. STEPHEN OR S. PETER. 3 BELLS.

1. THOMAS ИORRIS CAST ME 1630.
(Diam. 28 in.)

2. [+ 101] OMNIA [□ 36] FIANT [□ 36] AD [□ 36] GLORIAM [□ 36] DEI [□ □ □ 36] 1618.
(Diam. 30⅛ in.)

3. [+ 15] NON ⁝⁝ CLAMOR ⁝⁝ SED ⁝⁝ AMOR ⁝⁝ CANTAT ⁝⁝ IN ⁝⁝ AVRE ⁝⁝ DEI ⁝⁝ 1618.
(Diam. 32½ in.)

In 1552 there were:

"It' yn y^e^ steple iij bell^e^ & a sans Bell.
It' one Sacrying Bell.
It' ij hand bell^e^."

There are "pits" for four bells in the bell chamber.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, before and after the knell. For children the small bell is used.

On Sunday a bell is rung at 8 a.m. and again after Morning Service. For Divine Service the bells are chimed, and the Sermon-bell (tenor) rung.

EVENLEY.

S. GEORGE. 5 BELLS AND A PRIEST'S BELL.

1. CANTATE DOMINO CANTICVM NOVOM HENRY BAGLE 1632.
(Diam. 25½ in.)

2. WILLIAM BAGLEY OF CHALCOMB MADE MEE 1708.
(Diam. 27 in.)

3. G. MEARS & Co FOUNDERS LONDON 1865.
(Diam. 28½ in.)

4. VOBISCVM CECORDO DEVM LAVDARE HENRY BAGLE 1632.
Royal ▽ *Arms.*
(Diam. 30½ in.)

5. THIS AND THE 3RD BELL WERE ADDED BY SUBSCRIPTION. THE REV I. B. HARRISON VICAR I BOUGHTON J ANDREWS CHURCHWARDENS. G. MEARS & Co FOUNDERS LONDON 1865.
(Diam. 33½ in.)

Priest's Bell: Blank.
(Diam. 11½ in.)

In 1552 there were "iij bellꝑ in y^{e} stepull & a Sanct' bell."

The number of bells remained three until 1865.

At the Death-knell nine tolls are given for a man, six for a woman, and five (3 and 2) for a child before the knell.

The tenor bell is tolled both before and after a Funeral.

On Sunday the 2nd bell is rung at 9 a.m. and again after Morning Service when Evensong is to follow. For Divine Service the bells are chimed and the Sermon-bell rung, after which the Priest's bell is rung for five minutes.

EVERDON.

S. MARY THE VIRGIN. 5 BELLS.

1, 3, 4. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1625 [▽ 1.]
(Diams. 36, 42, 44 in. The 3rd is dated 1626.)

2. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1625 [▽ 1.]
(Diam. 37 in.)

5. MI SOUNDING IS EACH ONE TO CALL TO SERVE THE LORD BOTH GREAT AND SMALL 1635 [▽ 1.]
(Diam. 48 in.)

In 1552 there were "iiij bellꝑ in y^{e} steple."

At the Death-knell three tolls are given for a male, two for a female.

On Sunday one bell is rung at 8 a.m., two bells at 9 a.m. For

Divine Service the bells are chimed, and the Sermon-bell (the treble) rung. At the close of Morning Service the 1st bell is rung if Evensong is to follow.

The Parish School being near to the church, a bell is rung at 9 a.m. and at 2 p.m. to summon the children.

Lady Spencer, by deed, gave land for the repairs of the church, bells, &c.

EYDON.

S. Nicolas. 5 Bells.

1. M : BAGLEY : MADE : MEE 1770 WILLIAM : HUDSON : THOMAS : IVNES : CHURCH : WARDENS.
(Diam. 29 in.)
2. J. BRIANT HERTFORD FECIT 1822. W. LINES & I IVENS C.W.
(Diam. 30 in.)
3. Thos Mears of London Fecit. Joseph Blackwell & Thos Ivens Ch. Wardens 1795.
(Diam. 32 in.)
4. [+ 5] BE · YT · KNOWNE · TO · ALL · THAT · DOTH · ME · SEE · THAT · NEWCOMBE · OF · LEICESTER · MADE · MEE · 1603.
(Diam. 35 in.)
5. J. TAYLOR & CO. FOUNDERS LOUGHBOROUGH 1872.
(Diam. 37 in.)

In 1552 there were "ij bellꝑ in the steple & a sauncteꝑ bell."

The 1st, 2nd, 3rd and 5th bells were previously inscribed:

1. Henry Sparks : Thomas Viol C : W : William Bagley made me 1708.
2, 3. Newcombe of L[eicester] made mee 1611.
5. Undecipherable.*

* *Bridges' MSS.* (Bibl. Bodl. EE. 5, 19.)

The Pancake-bell has not been rung since 1872.

The Gleaning-bell is rung at 8 a.m. during harvest.

At the Death-knell three tolls are given for a man, two for a woman, and one for a child.

On Sunday a bell is rung at 9 a.m. The bells are chimed for Divine Service.

EYE.

S. MATTHEW. 2 BELLS.

1. HENRY PENN FUSORE 1712.
(Diam. 24 in.)
2. CAST BY JOHN WARNER & SON LONDON 1866.
(*Royal* ⊔ *Arms.*)
PATENT.
(Diam. 36 in.)

In 1522 there were:

"It. ij bellꝑ in y^e^ steple.
Itm̃ one handbell."

The Gleaning-bell is rung at 7 a.m. and 5 p.m. during harvest.

At the Death-knell thrice three tolls are given for a male, thrice five for a female.

At the Funeral of Adults the two bells are rung, at that of children they are chimed.

On Sunday a bell is rung at 8 a.m., also at 10 a.m. when the Holy Communion is to be administered. For Divine Service the bells are chimed.

FARNDON EAST.

S. JOHN BAPTIST. 4 BELLS.

1. [+ 15] E. CRADOCK G PERSOИ TOBIEAS ИORRIS CAST ME 1675.
(Diam. 27 in.)

2. EDMUND WRIGHT & THOMAS GREENOCKE CHURCH-WARDENS T. E. FECIT 1710.
(Diam. 30 in.)

3. (Blank.)
(Diam. 32 in.)

4. [+48] GOD BLESS OUR QUEENE ELIZABETH 1587.
(Diam. 35 in. In ornate letters like □ 53.)

The Churchwardens' Accounts tell that the 3rd bell, which had been cracked for many years, was recast at Leicester in the year 1820 by Mr. Cort at a cost of £25. Mr. Cort was not a Bellfounder, but occasionally got bells cast (see *Church Bells of Leicestershire*, p. 95).

The Pancake-bell has been recently discontinued on Shrove-Tuesday, as also the ringing on the 5th of November, for which the ringers formerly received 2*s*.

At the Death-knell three tolls are given for a male, two for a female, both before and after the knell.

At Funerals three bells are used as call bells for the bearers and friends. One bell is tolled when the procession leaves the house. When the relatives of the deceased request it the bells are chimed.

On Sunday the 1st and 2nd bells are rung at 8 a.m. For Divine Service the bells are chimed and the Sermon-bell rung.

FARTHINGHOE.

S. MICHAEL. 5 BELLS.

1. JOHN COOK JOHN BASLEY C WARDEN HB. 1722.
(Diam. 30 in.)

2. S'. ROWLAND EGERTON KNIGHT AND BARONET 1629.
(Arms ∪ *see below.)*
(Diam. 32 in.)

3. HENRY BAGLEY MADE ME 1722 J.C. J.B. C WARDENS.
(Diam. 33 in.)

4. GOD SAVE THE KING 1629.
(Diam. 36 in.)
5. PETTER TEMBES AND JAMES BLINCO CHVRCH-WARDENS 1681.
(Diam. 40 in.)

In 1522 the Commissioners reported:

"Itm̃ iij bell℘ in y^{e} steple, tooe of them broken & a pece gon.
Itm̃ a sanct' bell in y^{e} steple.

. . . . . .

The ij forsaid broken bell℘ were molten & cast in to one so ther remayn̄ but ij bell℘ & a sanct' bell."

Sir Rowland Egerton was the second son of Sir John Egerton of Egerton and Oulton Co. Chester, Knight, who purchased this manor early in the reign of James I. Sir Rowland was created a Baronet by patent, dated 15th April, 1617. He resided much in Farthinghoe, and had prepared stone for rebuilding his manor-house here, and also for the erection of a steeple to the church. The breaking out of the Civil War, and his own sudden death, prevented the accomplishment of his designs. He died 3rd October, 1646, and was buried here.* His arms appear upon the bell bearing his name: A Lion Rampant [gules] between three pheons [sable]. Crest: On a wreath three arrows, two in saltire [arg.] and one in pale [sable] banded with a ribbon [gules].

On Sunday the 1st bell is rung at 8 a.m., the 2nd and 3rd at 9 a.m. At the conclusion of Morning Service the 1st bell is rung, and at 1 p.m. the 2nd and 3rd. For Divine Service all are chimed, and the tenor bell afterwards rung.

FARTHINGSTONE.

S. MARY. 5 BELLS.

1. ✠ CAST BY SUBSCRIPTION TO THE GLORY OF GOD 1822 TAYLOR FECIT OXFORD.
(Diam. 25 in.)

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* See Baker, vol. i. p. 621.

2. GOD SAVE THE KING 1633 [▽ 1.]
(Diam. 26 in.)

3. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1633 [▽ 1.]
(Diam. 28 in.)

4. IN ONORE THOMÆ WILKINSON 1633 [▽ 1.]
(Diam. 30 in.)

5. ✠ *TAYLOR & SONS FOUNDERS OXFORD* FEB. 9. 1822. T : EARL C : WARDEN ✠ ✠
(Diam. 34 in.)

In 1552 there were "iij bellꝑ in y^e^ steple."

In 1700 there were four bells, since increased to five by the addition of the treble; the tenor was then inscribed:

Bartholomew Atton made me 1621.*

The Wilkinsons were formerly small landowners here. We learn from the Parish Register that Thomas Wilkinson, "in onore" of whom the fourth bell is said to have been cast, was "Guard:" or churchwarden in 1633. "Thomas Wilkinson gentleman" was buried 13th February, 1676. The Register preserves a list of "Certificates Granted to such as wanted y^e^ King's Cure," amongst which is:

> "Gave a Certificate to Sarah Wilkinson y^e^ Daughter of Mr. George & Sarah Wilkinson of this Parish y^t^ had y^e^ King's Evil: & shee was according Touched by y^e^ King, & had Gold given by him. She had this Certificate on April y^e^ 2^d^ An. Dom. 1683, & was touched at Whitehall on Good Fryday following.
>
> Wittness my hand
>
> John Hutton,
> R^r^ of Farthingstone."

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* *Bridges' MSS.* (Bibl. Bodl. EE. 5, 114).

At the Death-knell thrice three tolls are given for a man, thrice two for a woman or a boy, and thrice one for a girl.

On Sunday the bells are chimed, after which the 1st bell is rung for five minutes.

FAWSLEY.

S. MARY. 4 BELLS.

1. Sancte Botolfe Ora Pro Nobis [▽ 19 □ 18 ▽ 20.]
   [Diam. 30 in.]
2. In Multis Annis Resonet Campana Johannis [▽ 19 □ 18 ▽ 20.]
   (Diam. 30 in. Ornate capitals see [□ 66 □ 67] for specimens.)
3. Sit Nomen Domini Benedictum [▽ 19 □ 18 ▽ 20.]
   (Diam. 36 in.)
4. Johannes Est Nomen Eius [▽ 19 □ 18 ▽ 20.]
   (Diam. 40 in.)

In 1552 there were "iiij bellꝭ in yᵉ steple & a sanct' bell."

The four bells referred to in the Edwardian Inventory still hang in the steeple, a sadly rare occurrence. They are an interesting ring, all bearing the same founder's marks. The inscriptions on the 1st and 3rd are in the same form of letters, with plain capitals. The 4th has slightly decorated capitals, and the 2nd is in rather larger black letter, with fine bold ornate capitals, of which two specimens will be found, Nos. 66 and 67. These also appear upon the 4th bell at Bainton.

FAXTON.

S. DENIS. 2 BELLS.

1. HENRY PENN MADE ME 1703.
2. 1703.

FINEDON.

S. MARY THE VIRGIN. 6 BELLS.

1. EX DONO GILBERT DOLBEN ARMIGER 1688 RECAST 1825. CALL A SOLEMN ASSEMBLY. W. AND J. TAYLOR FOUNDERS OXFORD. THOMAS BODDINGTON AND PETER SMITH CHURCHWARDENS.
(Diam. 34 in.)
2. HOLINESS UNTO THE LORD. RECAST BY W. AND J. TAYLOR OXFORD 1825. THOMAS BODDINGTON AND PETER SMITH CHURCHWARDENS.
(Diam. 36 in.)
3. PRAISE GOD UPON THE HIGH SOUNDING CYMBALS RECAST BY W. & J. T. OXON 1825. T. BODDINGTON & P. SMITH C^H W^S.
(Diam. 39 in.)
4. A VOICE FROM THE TEMPLE A VOICE OF THE LORD. REV. S. W. PAUL VICAR RICHARD VINCENT AND VINCENT BAILEY CHURCHWARDENS 1779. RECAST 1825.
(Diam. 40 in.)
5. AS IN ADAM ALL DIE SO IN CHRIST SHALL BE MADE ALIVE. CAST BY WATTS OF LEIC^STR 1639 & RECAST BY W. & J. TAYLOR OXFORD 1825.
(Diam. 41¼ in.)
6. WATCH THEREFORE FOR YE KNOW NOT WHAT HOUR YOUR LORD DOTH COME. THIS BELL CAST BY JOHN TAYLOR & Co. 1875. M^RS. MACKWORTH DOLBEN LADY OF THE MANOR. REV^D G. W. PAUL VICAR JOHN HAWKES WILL^M LEA HILL CH WARDENS. DATE OF ORIGINAL TENOR BELL 1613.
(Diam. 51 in.)

In 1875 the bells were rehung: the tenor bell, then recast, weighed 19cwt. It was inscribed:

Watch for ye know not the hour of death Sir English Dolben Bart Lord of the Manor Revd S. W. Paul B.D. Vicar Thos Boddington & Peter Smith Ch Ws W. & J. Taylor Oxon fecit Cast 1613 & recast 1825.

The weight of the present fine bell is 24 cwt.

"Gilbert Dolben Armiger" and John Dolben, Esq., were sons of John, Archbishop of York: the former married Anne, the latter Elizabeth, the daughters and co-heiresses of Tanfield Mulso, Esq., Lord of the Manor of Finedon. Gilbert Dolben was created a Baronet 1st April, 1704, and by right of his wife, and by purchase of one moiety from his brother, became entire Lord of the Manor of Finedon. He died in 1722. Sir English Dolben, whose name appeared on the tenor bell recently recast, was descended from Sir Gilbert. He died in 1836. The present Lady of the Manor, whose name is on the new tenor-bell, was Frances, youngest and only surviving daughter and coheir of William Somerset Dolben, Esq., and granddaughter of Sir John English Dolben, Bart. She married William Harcourt Isham Mackworth, Esq., who assumed, on his marriage, the additional name of Dolben. He died in 1872. The Rev. S. W. Paul, B.D. was instituted Vicar of Finedon in 1809, and died, aged 69 years, on 1st August, 1847. He was buried here. His son, the present Vicar, whose name is on the tenor bell, was instituted in February, 1848.

The 1st bell is rung daily at 8 a.m. and the 3rd bell at noon.

The Pancake-bell is rung on Shrove-Tuesday.

At the Death-knell nine tolls are given for a male, seven for a female, on each of the six bells.

Until recently (ten or twelve years ago) the bells were chimed at Funerals when the procession entered the churchyard. The custom was discontinued at the request of the parishioners generally.

In case of fire the 5th bell is rung.

On the 29th of May the bells are rung with one side muffled.

On Sunday the 2nd bell is rung at 7 a.m. and the 3rd and 4th at 8 a.m. For Divine Service the bells are all chimed, excepting the tenor, which is rung and sounded in alternate rounds.

FLORE.

ALL SAINTS. 6 BELLS AND PRIEST'S BELL.

1. JAMES PHILLIPS AND THOMAS SHARPE CHURCHWARDENS O O O O
RUSSELL OF WOOTTON NEAR BEDFORD MADE ME 1743.
(Diam. 28½ in.)

2. CANTATE DOMINO CANTICVM NOVVM 1679.
(Diam. 31 in.)

3. HNREY BAGLY MADE MEE 1679.
(Diam. 32½ in.)

4. MATTHEW BAGLY MADE MEE 1676.
(Diam. 34 in.)

5. JOHN PHILLIPS AND ROBERT BULLOCKE CHURCH-WARDENS 1679.
(Diam. 37 in.)

6. I TO THE CHURCH THE LIVING CALL AND TO THE GRAVE DO SUMMONDS ALL . RUSSELL OF WOOTTON MADE ME IN SEVENTEEN HUNDRED AND FOURTY THREE O O O
(Diam. 41½ in.)

The Priest's Bell is without Inscription, stamp, or wheel.
(Diam 13½ in.)

In 1700 there were five bells only, viz.: the present 2nd, 3rd, 4th and 5th, and a tenor inscribed: Be it known to all that do mee see that Bagly of Chacom made mee 1679.*

In 1800 the bells were rehung by John Over of Rugby. On the belfry wall is this Inscription placed there by The Rev. K. M. R. Tarpley (late Vicar) in 1831:

Nos resonare jubent pietas mors atque voluptas.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, before and after the knell. The 1st bell is used for children.

On Sunday the 1st and 2nd bells are rung at 8 a.m. For Divine Service all are chimed. On Good Friday the tenor bell only is rung.

On the Death of a ringer a muffled peal is rung.

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* *Bridges' MSS.* (Bibl. Bodl.)

FOTHERINGHAY.

S. MARY AND ALL SAINTS. 4 BELLS AND A PRIEST'S BELL.

1. [+ 21] PRAISE GOD H B W W 1595.
(Diam. 32 in.)
2. [+ 101] ИОИ VERBO : SED : VOCE : RESOИABO : DOMIИI LAWDEM 1614.
(Diam. 34 in.)
3. G MEARS FOUNDER LONDON.
A. M. B. W. W. L. 4 1609.
RECAST 1860.
(Diam. 36½ in.)
4. THOMAS NORRIS MADE ME 1634.
(Diam. 39 in.)

Priest's Bell:
T. MEARS OF LONDON FECIT 1817.
(Diam. 24½ in.)

In 1552 there were "ij hand bellꝑ" and "iiij bellꝑ in the steple."

The Priest's bell—called by the people here "the Panchion bell"—was the gift of Thomas Belsey, Esq., at that time patron of the living. It hangs in the Priest's Chamber over the North porch.

At the Death-knell three tolls are given on the 2nd, 3rd, and 4th bells for a man, and two on the same bells for a woman, before the knell on the tenor bell, after which thrice three tolls are given for a man, and thrice two for a woman. For children the three smaller bells are used in the same manner.

On Sunday the 1st bell is rung at 8 a.m., and again at 1 p.m. if Evensong is to follow. For Divine Service the four bells are chimed, after which the Priest's bell is rung; it is called the Sermon-bell.

FURTHOE.

S. BARTHOLOMEW. 1 BELL.

There is one small modern bell recast in about the year 1870.

In 1552 the Commissioners reported:

"Itm̃ one bell.

M^d^ that one of the said Bell$ beynge conteyned in the laste Inventorye was the bell belongyng to the almes house in Olde Stratford and is forthe comynge to the vse & behoffe of the Erle of Wylsheire."

GAYTON.

S. MARY THE VIRGIN. 6 BELLS.

1. IN DEI LAUDEM ET GEORGII REGIS HONOREM + + EX DONO THOMÆ SAMWEL BARONETTI A.D. 1727.
   (Diam. 30 in.)
2. GLORY BE TO GOD ON HIGH [□ 34] 1726.
   (Diam. 31½ in.)
3. PEACE & GOOD NEIGHBOVRHOOD 1726.
   (Diam. 33½ in.)
4. PROSPERITY TO THE CHVRCH OF ENGLAND 1726.
   (Diam. 35 in.)
5. W^M^ BALL CH-WARDEN 1726.
   (Diam. 39 in. "W^m^ Ball" is painted on the bell.)
6. + THE GIFT OF THE REV^D^ M : GIBBS RECTOR 1726. RECAST BY VOLUNTARY SUBSCRIPTION 1821 G. BUTLER D.D. RECTOR J BUSH M A CURATE. J. PAYNE & J GEORGE C. WARDENS + R TAYLOR & SONS FOUNDERS.
   (Diam. 43 in.)

In 1552 there were "iij bell$ in the steple of treble ryng And one small saynnt$ bell."

In 1700 there were "3 bells besides the Saints Bell." These were inscribed:

1. Geve thanks to God alwaies 1585.
2. Feare God and obey the Lord 1594.
3. God save King Charles 1662. *(Bridges.)*

The "Saint's bell" has disappeared.

Sir Thomas Samwell, Baronet, of Upton—the donor of the 1st bell—was Lord of the Manor and owner of the advowson of Gayton. He was M.P. for Coventry from 1714 to 1722. He died at Bradden on the 16th of November, and was buried at Upton on the 2nd of December, 1757. (See Pedigree in *Baker*, vol. i. p. 225.)

A bell is rung daily at noon.

The Pancake-bell is rung on Shrove-Tuesday, and the Gleaning-bell during harvest.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

On Sunday the 1st bell is rung at 8 a.m., the 4th and 5th bells at 9 a.m. For Divine Service, when there is to be a Sermon, the tenor bell is rung, then all are chimed, after which the 1st bell is tolled.

Peals are rung on 24th May, 29th May, 20th June, 5th November, for all of which the ringers receive £1 annually.

GEDDINGTON.

S. MARY MAGDALENE. 5 BELLS.

1. W. DAINTEY W. BRANSON CHURCH WARDENS. W AND J TAYLOR FOUNDERS 1835.
   (Diam. 29 in. A stamp of a cow on the waist)
2. ABCDEF GHIKLM NOPQRS [▽ 1.]
   (Diam. 30 in. See specimen letters □ □ 53 & 53*a*.)
3. [+ 45] S [□ 42] THOMAS [□?] [□ 35 □ 26.]
   (Diam. 34 in.)
4. OMNIA FIANT AD GLORIAM DEI GLORIA DEO SOLI ANNO DOMINI 1732.
   (Diam. 36 in.)
5. SER ROBERT DALLINGTON GAVE ME TO GEDDINGTON AGED 69 1630 [▽ 1.]
   (Diam. 40 in.)

Sir Robert Dallington, Knight, was a native of Geddington. After being educated in Cambridge, he became a Schoolmaster in Norfolk. He afterwards travelled over France and Italy, and having good abilities and judgment he, upon his return, became Secretary to Francis, Earl of Rutland. He erected a schoolhouse in Geddington (long since fallen to ruin), and over it placed an inscription, from which we learn that he was 74 years of age in 1635, and that he was then Master, and one of the Governors, of the Charter House, London, and also one of the "gentlemen of the Privie Chamber in Ordinary." Sir Robert Dallington was in other ways a benefactor to his native place, and in 1630 gave the tenor bell. He appears to have had a curious conceit in proclaiming his age: he placed it as we have seen both over his school door and upon his bell. He died in 1637.

GLAPTHORNE.

S. LEONARD. 3 BELLS.

1. JO · LOVELING : VICAR HEN : PENN FVSORE 1710.
[*See* ▽ *below.*]
(Diam. 25 in.)

2. [+ 120] IHESVS [▫ *] SANCTI [▫ *] MARIA.

and on rim in smaller capitals:

[+ 89] IOHANNES [▫ *] SLEYT [▫ *] ME [▫ *] FECIT.
(Diam. 28¼ in.)

3. Sancte Andrea Ora Pro Nobis.
(Diam. 30¾ in. Crowned capitals.)

In 1552 there were:

"Itm̃ ij hand belles.
Itm̃ iij belles in the steple."

As to the Rev. J. Loveling, whose name is upon the 1st bell, see under Cotterstock p. 230. The shield bears the arms of Griffin of Northants [Sable] a griffin segreant [Argent].

As to the founder of the 2nd bell with imperfect inscription see p. 58. The stamps marked * are fleur-de-lys.

At the Death-knell three tolls are given for a male, two for a female, on all the bells.

For Divine Service the bells are chimed and the Sermon-bell (tenor) is rung.

GLINTON.

S. Benedict. 6 Bells.

1. THE LORD TO PRAISE MY VOICE I'LL RAISE T. OSBORN FOUNDER 1799 · ⁝ · · ⁝ · · ⁝ · (Diam. 30½ in.)
2. PEACE AND GOOD NEIGHBORHOOD THOMAS OSBORN FECIT 1799 · ⁝ · · ⁝ · · ⁝ · · ⁝ · (Diam. 32 in.)
3. GIVE NO OFFENCE TO THE CHURCH THOMAS OSBORN FOUNDER DOWNHAM NORFOLK 1799 · ⁝ · (Diam. 34½ in.)
4. OUR VOICES SHALL WITH JOYFUL SOUND, MAKE HILLS AND VALLEYS ECCHO ROUND · ⁝ · · ⁝ · (Diam. 37 in.)
5. EDMUND AND GEORGE WEBSTER CHURCHWARDENS THO^{S} OSBORN FOUNDER DOWNHAM NORFOLK 1799 · ⁝ · (Diam. 40 in.)
6. JOHN SCOTT DID PAY FOR ME ONE HUNDRED POUNDS AND ODD MONEY · ⁝ · THOMAS OSBORN FOUNDER 1798 · ⁝ · · ⁝ · · ⁝ · (Diam. 44¾ in.)

In 1552 the Commissioners reported:

"fyrst in o^{r} stepylle iij belꝑ.
Itm̃ on sans bell.
Itm̃ ij hand belꝑ."

In 1700 there were five bells *(Bridges)*.

Mr. John Scott was a resident here, and a great ringer; he died 25th March, 1847, aged 87, and was buried near the south gate of the churchyard.

The Websters were also good ringers.

Until quite recently a bell was rung daily at 4 a.m., and the Curfew was regularly rung from Michaelmas to Lady Day until the year 1875.

The Gleaning-bell (3rd) sounds at 8 a.m. and at 6 p.m. during harvest.

At the Death-knell for adults thrice three tolls are given for a male, thrice two for a female, both before and after the knell on the tenor bell; for children the 3rd bell is used in the same way.

For Funerals the tenor bell is tolled to summon the bearers half an hour before the funeral takes place, when it is tolled again.

On Sunday a bell is sounded at 8 a.m. and two bells at 9 a.m. For Divine Service all the bells are chimed, then the tenor is raised and "rung in," after which the Sermon-bell (tenor) is rung alone.

GRAFTON REGIS.

S. MARY. 4 BELLS.

1, 2. [+ 81] GOD SAVE OVR KING 1623.
(Diams. 30, 32 in.)

3. [+ 29] AVE [□ 10] MARIA [□ 11] GRACIA [□ 10] PLENA.
(Diam. 34 in.)

4. W. & J. TAYLOR *BELLFOUNDERS* OXFORD & *LOUGHBORO* 1839.
(Diam. 40 in.)

In 1552 there were "iij greate bellez and a Sant' bell."

The 4th bell was previously inscribed:

In Multis Annis Resonet Campana Johannis.

"The Manor of Grafton together with the title (Earl Rivers) descended to Richard Widville, the younger brother of Anthony Earl Rivers. This Earl Richard dyed also without issue; and by his will,

bearing date 20th February 1490, bequeathed to the parish church of Grafton all the cattle which he then had at Grafton, to the intent that a yearly *Dirige* and Mass of *Requiem* might be said for his soul. He further ordered that as much underwood should be cut down and sold from his woods at Grafton, as would buy a bell that might be a tenor to the bells of Grafton for a remembrance of the last of his blood." (*Dugdale's Baronage* ii. p. 233, quoted by Bridges.)

There is a tradition that there was a fifth bell here which was taken away in the time of the Rebellion.

GRAFTON UNDERWOOD.

S. James. 4 Bells.

1. Sr. JOHN ROBERSON KNIGHT 1682.
2. HENRY BAGLEY MADE MEE 1682.
3. MATTHEW BAGLEY MADE MEE 1682.
4. THOMAS HAWKES AND FRANCIS GRAEY CHVRCH-WARDENS 1682.

Sir John Robinson was Lord of the Manor.

GREATWORTH.

S. Peter. 3 Bells and a Priest's Bell.

1. R. TAYLOR AND SON FOUNDERS OXFORD MDCCCXXV.
(Diam. 28½ in.)
2. [+ 22] [▽ 24.]
(Diam. 29 in. Intended for S. Anna.)
3. sanc ta mi cha el ora pro no bis [□ 28.]
(Diam. 32½ in.)

Priest's Bell:

HENRY BAGLEY MADE MEE 1707.
(Diam. 15½ in.)

In 1552 there were "iij bellꝭ in the steple & A sauncteꝭ bell."

In 1700 Bridges says there were five bells, and that the tenor was

inscribed like the present one. There is no tradition in the village as to there having been any more bells than the present number, and judging from them I think Bridges was in error.

The Pancake-bell is rung on Shrove-Tuesday.

At the Death-knell three tolls are given for a male, two for a female.

At Funerals the tenor is tolled after, as well as before, the Office is said.

On Sunday the 1st bell is rung at 8 a.m., the 2nd at 9 a.m. For Divine Service the bells are chimed, and the Sermon-bell is rung.

GREEN'S NORTON.

S. Bartholomew. 5 Bells.

1. THOMAS MEARS OF LONDON FECIT 1810.
(Diam. 29 in.)
2. :·: THOMAS PRICE RECTER FRANCIS WOOD THOMAS : C. W. MATTHEW : B : FACET 1757.
(Diam. 31 in.)
3. :·: THOMAS : HAWKINS : JOHN : ELLIOTT : CHURCH : WARDENS ·⁝· 1727[8]
(Diam. 32½ in.)
4. J. LEE & W. BURT C. WARDENS R. TAYLOR & SONS FOUNDERS MDCCCXXIX.
(Diam. 35 in.)
5. :·: WHEN : I : RING : OR : TOLE : MY : VOICE : IS : SPENT :·: THAT : MEN : MAY : COM : AND : SO : REPENT : HENRY : BAGLEY : MADE : THIS : RINGE : JANUARY : T[E] 1727.
(Diam. 39 in.)

In 1552 "Norton Davy" possessed "three bellꝑ & a sauncteꝑ bell in the steple."

In 1700 there were four bells *(Bridges)*.

The Rev. Thomas Price of Trinity Hall, Cambridge, LL.B., Vicar

of Buckingham, was instituted Rector of this parish 6th July, 1749. He retained both benefices, died 28th August, 1772, and was buried here.*

GRENDON.

S. MARY. 5 BELLS.

1. [+ 2] ABCD EFGH IKLM 1618.
(Diam. 31 in.)

2. [+ 2] ABCD EFG HIKL.
(Diam. 33 in.)

3. [+ 50] Sit Nomen Domini Benedictum [+ 60] O
(Diam. 35½ in.)

4. [+ 48] PRAISE THE LORD 1618.
(Diam. 40½ in.)

5. CUM SONO SI NON VIS VENIRE NUNQUAM AD PRECES CUPIES IRE :·· INTACTUM SILEO, PERCUTE DULCE CANO. THOS EAYRE 1761.
(Diam. 42 in.)

The letters on 1st, 2nd, and 4th bells are like [□ 53.]

In 1552 there were "iiij bellꝭ and a sanct' bell."

The tenor bell was previously inscribed:

Sum Rosa pulsata mundi Maria vocata.

There is a tradition current both here and at Earl's Barton that the tenor bells of both places being at the founder's at the same time were in error exchanged by him, so that each parish got its wrong bell.

GRETTON.

S. JAMES. 5 BELLS AND A PRIEST'S BELL.

1. TININTUS RAPIDOUS SCINTILLANS SPARGO PER AURAS. EAYRE KETTERING.
(Diam. 29¾ in.)

* See Baker, vol. ii. pp. 64 and 67.

2. STATUTUM EST OMNIBUS SEMEL MORI 1761.
(Diam. 32 in.)
3. LAUDATE DOMINUM CYMBALS SONORIS 1761.
(Diam. 32¾ in.)
4. CREDE RESIPISCE MORI MEMENTO. 1761. MORTE BEATA NIHIL BEATIUS.
(Diam. 35 in.)
5. MY SOUNDING IS EACH ONE TO CALL, TO SERVE THE LORD BOTH GREAT AND SMALL 1761.
(Under which is:)
WILLIAM ROWELL & WILLIAM BOON C.W ∴
(Diam. 37½ in.)

Priest's Bell:
THOMAS NORRIS MADE ME 1636.
(Diam. 20½ in.)

In 1700 there were four bells *(Bridges)*.

The small bell now hangs in a square cot (surmounted by a ball, vane and weathercock) which is placed on the top of the roof of the tower. The clapper is gone, and it is now the clock-bell.

Tradition says that one of the four bells mentioned by Bridges being cracked they were all replaced by the present ring of five cast by Eayre in 1761, and that he kept one of the bells for the Kettering ring, sending one of the Kettering bells here. This is probably true for the same tradition is told at Kettering with regard to the 5th bell there, which is dated 1630, but which has incised upon it the date 1761. The bell from Kettering was of course recast before it was added to this ring.

These are sweet toned bells, and there is a tradition that when Eayre the founder went into the churchyard to hear them rung for the first time he showed his satisfaction by presenting the ringers with £5.

The bells were rehung in 1870.

The Gleaning-bell (4th) is rung during harvest at 8 a.m. and 6 p.m., and the same bell is rung as the Pancake-bell at 11 a.m. on Shrove-Tuesday.

At the Death-knell three tolls are given for a male, two for a female, before and after the knell,

On Sunday a bell is rung at 8 a.m., and for Divine Service the bells are chimed, after which the tenor is rung as a Sermon-bell.

GUILSBOROUGH.

S. Etheldred the Virgin. 6 Bells.

1. Master Dobel · ch : A · R · 1593.
   ✠ Laudo Deum Verum.
   ✠ ET ✠ MEARS LONDINI FECERUNT.
   (Diam. 26 in.)
2. ✠ Plebem Voco.
   ✠ ET ✠ MEARS LONDINI FECERUNT.
   (Diam. 27¾ in.)
3. ✠ Congrego Clerum.
   ✠ ET ✠ MEARS LONDINI FECERUNT.
   (Diam. 29¾ in.)
4. ✠ Defunctos Ploro.
   ✠ ET ✠ MEARS LONDINI FECERUNT.
   (Diam. 31½ in.)
5. ✠ Pestem Fugo.
   ✠ ET ✠ MEARS LONDINI FECIT 1847.
   (Diam. 34 in.)
6. ✠ Festa Decoro Ihs : Naz : Inducorum : Rex : Fil : Dei : Mis : Mei 1618.
   ✠ ET ✠ MEARS FECIT 1847.
   (Diam. 37¼ in.)

Until 1847 there were four bells only thus inscribed:

1. IHƧ : Nazarenvs rex ivdeorvm [fili dei miserere mei] 1618.
2. Master Dobbel Char : 1593.
3. John Hearne William Pell Churchwardens : Henry Penn made me 1707.
4. Tobie Norris cast me : God save the King 1675.*

In 1847 those were then recast and two more added. The inscriptions on two bells of the old ring are repeated by way of memorial on the first and last of the present ring.

It may be mentioned that the inscriptions on these bells are from an ancient source. Lawrence Beyerlink, Canon of Antwerp, in "*Select Sermons on Various Subjects*" (Cologne, 1627), has one preached at the Benediction of Bells, in which he says: "But further, the church has another intention in this blessing, namely, that by the ringing of these bells, calling the people to prayers, and consecrated by the prayers of the church, evil spirits may be frightened, and their devices be destroyed, so that by their removal the animals, crops, and minds of the faithful may be preserved from all approach of evil. Hence the author of the *Glossa ad Extravaganten Johannis* xxij, who wished to establish the prerogative of the greater churches by means of the bells, when he decreed that the monks of the mendicant orders ought to be content with one bell for each place, added these verses on the use of bells:

"I praise our God most true,
And call the people too;
Summon the priests to pray,
And chase the plague away;
The dead in Christ I mourn,
And Festivals adorn."†

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* *Bridges' MSS.* (Bibl. Bodl. EE. 1, 134.)

† (Original) "Laudo Deum verum, plebem voco, convoco clerum, defunctos ploro, pestem fugo, festa decoro." (See the whole Sermon translated in *Bells of the Church*, p. 94.)

The Morning, Noon, and Curfew bells formerly rung here have been discontinued.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

On Sundays two bells are chimed at 9 a.m. and again at 1 p.m.

HADDON EAST.

S. MARY THE VIRGIN. 5 BELLS.

1. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1621 [▽ 1.]
(Diam. 32 in.)

2, 3. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1621 [▽ 1.]
(Diams. 33, 36 in.)

4. RICHᴰ BOSWELL AND FRA : STANLEY CHURCH-WARDENS [□ 34] 1731.
(Diam. 39 in.)

5. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE · 1621 [▽ 1.]
(Diam. 44 in.)

The 4th bell was previously inscribed like the 2nd and 3rd. W. Taylor in his notes supplied to Bridges the Historian says: "this & Preston on yᵉ Hill (Preston Capes) are Accounted 2 Famous Rings of Bells, as Tuneable and Musical as any within 5 Miles of Them."*

A bell is rung daily at noon.

At the Death-knell three tolls are given for a male, two for a female, on all the bells.

On Sunday the 1st bell is rung at 8 a.m. For Divine Service the bells are chimed, and the Sermon-bell (tenor) is rung.

* *Bridges MSS.* (Bibl. Bodl. vol. xxx. EE. 1.)

HADDON WEST.

ALL SAINTS.* 5 BELLS.

1. JOHN GVLLIVER AND THOMAS BVRNAM C. 1636 [▽ 1.]
(Diam. 30¼ in.)
2. BE · YT · KNOWNE · TO · ALL · THAT · DOTH · ME · SEE · THAT · NEWCOMBE · OF · LEICESTER · MADE · MEE · 1611.
HEARE O I O HAD O NOT O HVNƆE O BVT O FOR O IOHN O DALINGTON O [□ *see below*] O O [□ *see below*] O E O M O
(Diam. 32 in.)
3. THOMAS BVRNHAM AND THOMAS PARNELL CH. WARDENS O H O B O 1682.
(Diam. 35 in.)
4. JAMES CHARTERS VICAR THOMAS COLLIS & ROBT BODDINGTON CHURCHWARDENS. EDWD ARNOLD LEICESTER FECIT
(Diam. 38½ in.)
5. GLORIA PATRI FILIO ET SPIRITUI SANCTO. ANNO DOM. 1729 JOHN LUCAS AND WILLIAM KILSBY CHURCHWARDENS
(Diam. 41½ in.)

The bell frame is dated 1800.

The 4th and 5th bells were previously inscribed:

4. Be yt knowne to all that doth me see that Newcombe of Leicester made me 1611.
5. ABCDE FGHIK LMNO.*

The 2nd bell (in addition to the impressions of coins) is impressed with two stamps which are of some interest to Bell-hunters. At S. Mary's Oxford hangs a bell known as "The Music Bell." It was

* *Bridges' MSS.* (Bibl. Bodl.)

cast by Newcombe of Leicester in 1612. Round the crown of the bell is the familiar inscription—"Be yt knowne," &c.—of the Leicester founders preceded by their initial cross fig. 5. Below this are two lines of music, the upper one going all round the bell, and the lower one only part of the way. The music comprises four detached pieces. They are written on the five line staff in the lozenge shaped notes usually seen in prick-song of the period. There are no bars except a double one at the end of each strain. Each strain is headed by a distinct cleff (three parts having the C cleff and the fourth the F) and all the parts have the signature of B flat. Each strain or division is preceded by a roundel containing a man's profile and bust in relief, in the dress of the period, and encircled by a legend as follows:

1. + KEEPE . TYME . IN . ANYE . CASE
2. THE . LAST . STRAYNE . WAS . GOOD
3. THEN . LETT . VS . SINGE . IT . AGAINE
4. EXCELLENT . WELL . SONGE . MY . HARTS.

The music was scored by the late Dr. Rimbault, and is said to be very quaint and beautiful, in the style of the well known madrigal "In going to my lonesome bed." Nothing whatever is known as to the origin of the music, which has not been found upon any other of Newcombe's numerous bells, nor in print or manuscript. The object of placing it on the bell is also a mystery.* I have long been expecting to find some trace of the stamps peculiar to this bell upon some other of Newcombe's bells, but there is not an instance of their use in Leicestershire, and this second bell at West Haddon is the only instance at present known where any of those four stamps are reproduced. This

* The Rev. J. T. Fowler F.S.A. communicated a full account of this Bell to the Society of Antiquaries in 1868. That account illustrated with a sheet of facsimiles from the bell, a lithograph of the music in the old notation, and Dr. Rimbault's version set in modern short score will be found in *Archæologia*, vol. xlii. pp. 491-3. From that account (with Mr. Fowler's permission) and from *The Bells of the Church* by the Rev. H. T. Ellacombe F.S.A. I have compiled the above notes upon this singular bell.

bell bears two of the roundels or medallions found upon the Oxford music-bell, namely those bearing the legends:

EXCELLENT . WELL . SONGE . MY . HARTS
KEEPE . TYME . IN . ANYE . CASE.

A bell is rung daily at noon, and Curfew daily at 8 p.m., excepting on Sunday.

On Sunday a bell is rung at 8 a.m. called the Sermon-bell, and again at 9 a.m., called the School-bell. For Divine Service the bells are chimed.

HANNINGTON.

S. PETER. 2 BELLS AND PRIEST'S BELL.

1. LOVE [□ *] HORTETH [□ *] NOT [□ 35] [□ 37]
(Diam. 28½ in. * Apparently a dog.)

2. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE
1615 [▽ 1.]
(Diam. 30½ in.)

Priest's Bell:
J. TAYLOR & Co. 1868.
(Diam. 12 in.)

Previous to 1868 there were three bells and a Priest's bell. One of the former and the latter being much broken, they were sent to the founder and cast into the present Priest's bell. The tower being small, and having been much cut away to make room for the bells, it is thought desirable to use one only (the 1st) of the two larger ones for ringing purposes; the other is used solely as a clock-bell.

Quotations from Scripture (beyond the Angelic Salutation and the Superscription of the Cross) being rare on old bells, makes the inscription on the Service-bell here of some interest.

Loue hurteth not hys neyghboure

is the reading of Romans xiii. 10 v. in Henry the Eighth's Bible called "The Great Bible," or "Cranmer's;" also in Matthew's and in Coverdale's. From one of these the inscription is evidently taken.

The bell is rung daily at noon.

On Sunday the bell is rung at 8 a.m. if Morning Service is to follow, at 12 o'clock if Evensong. For Divine Service the Priest's bell is sounded for a few minutes after the other bell.

HARDINGSTONE.

S. EDMUND. 5 BELLS.

1. CANTATE DOMINO CANTICVM NOVVM 1669.
Royal ▽ *Arms.*
(Diam. 30 in.)
2. ROBERT HENRY COX M A VICAR
HENRY COOPER
THOMAS EDIS GRAY } CHURCHWARDENS.
J. TAYLOR & Co FOUNDERS LOUGHBOROUGH 1871.
(Diam. 32½ in.)
3. HENRY BAGLEY MADE MEE 1682.
(Diam. 35 in.)
4. JOHN GREENE AND ROBERT PACKWOOD CHVRCH-WARDENS 1669.
(Diam. 37½ in.)
5. I RING TO [□ 99] SERMON WITH A LVSTI BOME THAT ALL MAY COME AND [□ 99] NONE [□ 99] MAY [□ 99] STAY [□ 99] AT HOME + 1669.
(Diam. 41½ in.)

In 1552 there were "iiij grett bellꝑ & one sanct' bell brokyn."

The Gleaning-bell is rung during harvest at 8 a.m. and at 6 p.m.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

On Sunday the 1st bell is rung at 8 a.m. For Divine Service the bells are chimed. After Morning Service the 1st bell is again rung and is called "the Dinner-bell."

Peals are rung on the Feast of S. Edmund as well as on the Great Festivals.

HARDWYCKE.

S. LEONARD. 1 BELL.

1. Sum Rosa Pulsata Mundi Katerina Vocata [+ 39 ▽ 40.]
(Diam. 36 in.)

There were formerly two bells here. The second one was sold in 1795 to defray expenses when the South aisle was removed. That aisle was rebuilt when the church was restored in 1867.

HARGRAVE.

ALL SAINTS. 4 BELLS.

1. PRAIES THE LORDE 1603.
(Diam. 27 in. Letters like [□ 53]).
2. GRATA SIT ARGUTA RESONANS CAMPANULA VOCE :·
NATH. MITCHELL :· C : W :· 1748.
(Diam. 29 in.)
3. [+ 65] J SCOTCHIT TOBIE NORRIS CAST ME 1675.
(Diam. 30 in.)
4. [+ 22 □ 3 ▽ 14] S ANTONIE
(Diam. 34 in.)

The oldest Register Book of Hargrave, commencing 1572, has the following entry on the fly-leaf:

John Smith clerke
January 13th Anno 1599
the lytle bell was cast at bedford
this yeare 1599 by newc̄n
tho. browne Junior Ed Aspyn churchwardens
the same yeare

This bell was evidently cast by Newcombe of Leicester, who, like many other founders, probably set up his temporary furnace in other places: in this case at Bedford. The entry just quoted was evidently

followed by others relating to the bells: several of these were however erased by a succeeding rector—Wm. Catsline 1623-1673—in order that he might enter a recipe "For a broken winded horse." Under this, no doubt valuable, but for my purpose unfortunate, recipe is another entry by The Rev. John Smith:

the greate bell was broken uppō the Coronacī day 1602.

The Churchwardens' Account Book, commencing in 1709, also furnishes some entries: a few are quoted:

1709	Payd for 2 bell ropes	00 . 04 . 00
	Nov 5 Given to y^e^ Ringers.....	00 . 02 . 06
	22 Given to y^e^ Ringers on y^e^ Thanksgiving	00 . 02 . 06
1714	P^d^ to Will Lovell for mending the Clappers of y^e^ bells	00 . 06 . 06
	Oct 20 Given to y^e^ Ringers on y^e^ Coronacon Day	00 . 10 . 00
1721	P^d^ for a new bell weell	01 . 00 . 00
1733	Given to the Ringers for the Prince of Orange	00 . 02 . 00
1746	Paid to W^m^ Whittering for 3 bell ropes weighing 20 pounds & half	0 . 10 . 0
1747	p^d^ Lovell for taking the bell down	0 . 2 . 0
	Expences at John Edeys concerning the bell being Roun [*i.e.*, for beer at the public house when talking about the bell being recast or "run"]	0 . 1 . 6
1748	for loading the bell.....	0 . 1 . 0
	Oct 9 Expended at John Edeys for drawing up the bell & hanging the bell	0 . 10 . 0
	For Carnig [carrying] the Bell to Sneed (S^t^ Neots)	0 . 5 . 0
	For bringing it Hom (home)	0 . 5 . 0
	For casting the 2^nd^ bell	8 . 10 . 0

1789	paid to M^{r} Twelvetree for a new wheel for the great bell & for doing the 2nd & 3rd bells.....	2	1	0
1799.	2 Bell ropes		9	0

There is a tradition current both here and at the adjacent parish of Shelton in Bedfordshire that the Hargrave folk "swopped" a clock with their neighbours there for one of their bells, and to this day it is a matter of chaffing on the part of the Hargrave people that they had the best of the bargain. A vacant place in the belfry of Shelton appears to confirm the truth of this tradition, but when the transaction took place, and which bell of the present Hargrave ring was procured by it, cannot now with certainty be shown: indeed this, and the recasting of some of the bells apparently more than once during the past 300 years, makes it difficult to reconcile the dates, &c., of some of the present bells with the references to the bells in the parish records from which extracts have been given. It is possible that the "little bell" cast in 1599 is the present 2nd recast in 1748; that the "great bell" broken in 1602 is the present treble cast in 1603—the cost of recasting being paid by the difference in weight of metal—and that the present tenor (clearly not the ancient tenor broken in 1602 and recast) is the bell obtained from Shelton. John Cotchet, whose name is attempted on the 3rd bell, was churchwarden when that bell was recast in 1675.

The Gleaning-bell is rung during harvest at 7.30 a.m. and at 6 p.m.

At the Death-knell four tolls are given on each bell, beginning with the 1st, irrespective of age and sex.

On Sunday the 2nd bell is rung at 7 a.m., and again after Morning Service. For Divine Service the bells are chimed, after which the 1st is tolled.

HARLESTON.

S. ANDREW. 6 BELLS.

1. HENRICVS O BAGLEY OO ME OO FECIT O 1702 OO
(Diam. 34 in.)

2. [+ ?] CANTATE DOMINO CANTICVM NOVVM 1676.
(Diam. 35 in.)
3. BE IT KNOWNE TO ALL THAT DOE ME SEE THAT BAGLEY OF CHACOMBE [□ 99] MADE [□ 99] MEE [□ 99] 1676.
(Diam. 40 in.)
4. WILLIAM SHORTGRAVE [□ 99] RECTOR HENRICVS BAGLEY ME FECIT 1676.
(Diam. 41 in.)
5. ABR. RUDHALL OF GLOUCESTER BELLFONDER CAST ME ANNO 1717 PEACE & GOOD NEIGHBOURHOOD PROSPERITY TO THIS PLACE.
(Diam. 47 in.)
6. WILLIAM WHITING & GEORGE COX CHVRCHWARDENS 1719 [□ 34.]
(Diam. 49 in.)

There is extant a very interesting manuscript which gives an early reference to the ropes required for the bells of this church. Henry de Bray, a resident in the village, and the principal landed proprietor, wrote a Register—a kind of Journal—which he is supposed to have completed about the year 1329. In it he describes very many matters connected with his own parish, such as the chancel being rebuilt in 1320, and the church in 1325. He also records that, in the year 1294, an acre of land in Grindale was given by consent of the village to Richard de Hette, the then Rector, to purchase bell-ropes, and that the land from that circumstance was called "Bell-ropes."* The land is still known by that name to the old people in the parish.

The Rev. William Shortgrave (whose name appears on the 4th bell) was of Wadham College, Oxford, and was presented and instituted to

* "Anno Dom. Mill° cc nonag. quarto tradita fuit una acra terræ in Grindale quod [quæ] vocatur Belle-ropes Magistro Ricardo de Het tunc Rectori, per comitatem villæ, pro cordis campanarum sufficiendis . . ." (*Bibl. Lansdown* No. 761, fol. xxij.)

the Rectory on the 26th of April, 1645. In 1655 the Parliamentary Commissioners certified it to be a parsonage presentative in the gift of Robert Shortgrave, gent., worth £96 per annum, and that William Shortgrave the incumbent was resident. He also subsequently held the Rectory of Harpole with this benefice until his death, which occurred in 1682. He was buried here on the 15th of April in that year.*

The tower has been much mutilated internally to make room for additional bells, added subsequently to the original number, and for the ringers.

There is a tradition that one of the bells was brought from Holdenby Church.

On the Belfry walls are the following inscriptions:

Ye youths so gay
To hail this day
Your cheerful Music bring
No sound excels
The fine ton'd bells
When merrily they ring
The listening crowd around
Their joy reveal
To hear the peal
All all applaud
The enlivening sound.

And on another board:

You young men all who are (*sic*) you be
Pray meet and part in harmony
When bells ring round & in their order be
They do denote how neighbours should agree
But if you meet and disagree
A ringer you will never be.
Jan. 23rd 1829.

* See *Baker* i. 171-172.

Again there are similar rules to those given under Brington (see p. 208) concluding with :

Who blots or "scrats" or tears this down
Will prove himself to be a clown
And for his faults shall pay a crown.
John Vialls Jun^r^
March 5 1814.

HARPOLE.

ALL SAINTS. 5 BELLS.

1. JOHN MANNING & JOHN SCRIVEN C. WARDEN W. & J. TAYLOR FOUNDERS OXFORD 1834.
(Diam. 29 in. An ox is stamped on the waist.)
2. THOMAS RVSSELL OF WOOTTON CAST ME 1725.
(Diam. 31 in.)
3. IHƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1635 [U I.]
(Diam. 32 in. Canons gone, hung by a bolt.)
4. ROB^T^ HARRIS JEREMIAH MUMFORD CHURCH-WARDENS EDW^D^ ARNOLD FECIT S^T^ NEOTS HUNTS 1782.
(Diam. 35 in.)
5. THOMAS RVSSELL OF WOOTTON MADE ME.
(Diam. 40 in.)

In 1700 there were four bells which were thus inscribed :

1. Robert Atton Nathaniel Boltter : 1628.
2. R : A : 1618 :
3. (Present 3rd.)
4. Henry Bagley made mee 1678.*

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* *Bridges' MSS.* (Bibl. Bodl.)

The 4th bell was rehung in 1834.

The Pancake-bell is rung on Shrove-Tuesday, and the Gleaning-bell during Harvest.

At the Death-knell three tolls are given for a male, two for a female, on each bell.

On Sunday early peals are rung at 8 a.m. and at 9 a.m. For Divine Service the bells are chimed, and a bell is rung after Morning Service.

HARRINGTON.

S. Botolph. 6 Bells.

1, 2, 3, 4, 5. T MEARS OF LONDON FECIT 1817.
(Diams. 26, 29, 30, 32, 33 in.)

6. THE GIFT OF THE Rt HONBLE THE EARL OF DYSART 1817.
T. MEARS OF LONDON FECIT.
(Diam. 36 in.)

In 1700 there were three bells *(Bridges)*. The tower was rebuilt and the bells recast and increased in number in 1817.

HARRINGWORTH.

S. John Baptist. 5 Bells and a Priest's Bell.

1, 3, 4. Thomas Mears & Son of London Fecit 1805.
(Diams. 31½, 35½, 37 in.)

2. [+ 101] IVBA [□ 36] IACOBVS [□ 36] ECCO [□ 36] CANO [□ 36] VOBIS [□ 36] ORE [□ 36] IVCONDO [□ 36] 1603.
RICHARD [□ 36] HARRIS [□□ 36]
WILLIAM ASHLEY ROBERT CLARKE JOHN HANNSE.
ROBERT SMITH ALLON BOUDON WILLIAM LAVNT.
(Diam. 33⅛ in. cracked.)

5. CÆLORUM CHRISTE PLACEAT TIBI REX SONUS ISTE. THO : EAYRE DE KETT : FECIT, 1755.
(Diam. 40 in.)

Priest's Bell:

[+ 84] PHILIPPS : EPC : LINCOLN : SPES : MEA : IN : DEO : EST
(Diam. 15 in.)

The small bell, now without a clapper, hangs to a beam which projects from a spire light. It was used some years ago as a clock bell but probably was originally the sanctus bell. To obtain the inscription upon it was a work of some difficulty. The gentleman who undertook the task, and to whose intelligent perseverance and agility I am so much indebted for help amongst the bells of the county, informs me that he first pulled up a ladder outside the tower into a belfry window. With the ladder he got to the spire light from which the bell projected. He was there enabled to take a rubbing of a portion of the inscription, to read a portion he could not rub, and by use of a hand mirror to obtain a reflection of the remaining portion which he could neither rub nor see in the ordinary way.

The bell—as the inscription appears to indicate—was the gift of Philip, Bishop of Lincoln. Judging from the name and from the form of the Gothic letters employed, this would be Philip de Repingdon D.D. Bishop of Lincoln 1405-1420. We are thus enabled to assign a definite date to the bell and to the initial cross of the founder, and so it becomes one of the most interesting of the ancient bells in the county.

Philip of Repingdon, *i.e.* Repton, Derbyshire, (of Broadgates—now Pembroke College, Oxford) was first Canon, then Abbot, of Leicester. He was Chancellor of the University of Oxford in 1400. He had previously preached at Oxford in favour of the tenets of Wycliffe,* but having recanted at S. Paul's Cross, in 1382, and submitted to Courteney

* See Dean Hook's *Abps.* iv. pp. 357-360 for an account of his Sermon in favour of Wycliffe.

Archbishop of Canterbury, he was condoned,* and subsequently became one of the fiercest of the persecutors of Wycliffe's followers. He was consecrated Bishop of Lincoln on the 29th of March, 1405. Three years afterwards—18th September, 1408—he was made Cardinal of SS. Nereus and Achilles by Gregory XII. He resigned the Bishoprick on the 12th of May, 1420, and (after passing the remainder of his days in retirement) died in 1424. He was buried in the S.E. transept of Lincoln Cathedral at the head of his great predecessor Bishop Grostête. The marble slab bearing his effigy and a memorial legend engraved on brass are now lost.

On the 2nd bell are the initials R H (within a circle and divided by an arrow) probably those of the Richard Harris whose name is on the bell. There is a "pit" for a sixth bell above the present ring.

The Gleaning-bell is rung during harvest.

At the Death-knell three tolls are given for a man, two for a woman, and one for a child, on all the bells before the knell, after which the same tolls are repeated on the tenor bell only.

For Divine Service the bells are chimed, and the Sermon-bell is rung.

HARROWDEN GREAT.

ALL SAINTS. 3 BELLS.

1. [+ 22] A B C D E F G H I K L
(Diam. 32 in.)

2. IH'S : NAZARENVS DEORVM REX IV FILI : DEI MISERERE : MEI 1629 [▽ 1.]
(Diam. 35 in. Letters in "Rex Ivdeorvm" misplaced)

3. W. HARRIS · CH · WARDEN · THO · CLAY · OF · LEICESTER · FECIT · 1715 OOOOO
(Diam. 38 in.)

* Fuller in his *Worthies* has some caustic remarks on his recantation.

HARROWDEN LITTLE.

S. MARY OR S. ANDREW. 4 BELLS.

1. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1624 [▽ 1.]
(Diam. 27 in.)
2. SAMUEL CANWARDEN AND S CROXTON CHURCH-WARDENS 1732.
(Diam. 30 in.)
3. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1624 [▽ 1.]
(Diam. 33 in.)
4. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE 1624 [▽ 1.]
(Diam. 36 in.)

HARTWELL.

S. JOHN BAPTIST. 1 BELL.

The bell-cot for two bells contains now (as in 1700) only one bell which is difficult of access.

In 1552 the Inventory from this parish mentioned:

"Itm̃ ij bellꝑ. Itm̃ on hand bell.
goodꝑ stolen—Itm̃ on off owre bellꝑ stollē."

HAZLEBEACH.

S. MICHAEL AND ALL ANGELS. 4 BELLS.

1. GEORGE BAGSHAWE PARSON 1621 [▽ 1.]
(Diam. 27 in.)
2. JOHN WALPOLE THOMAS IRELAND CHVRCH-WARDENS 1621 [▽ 1.]
(Diam. 29 in.)

3. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE 1621 [⅁ 1.]
(Diam. 31 in.)

4. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1621 [⅁ 1.]
(Diam. 34 in.)

At the Death-knell thrice three tolls are given for a male, twice two for a female.

On Sunday a bell is rung at 8 a.m. For Divine Service the bells are usually chimed, sometimes rung.

HELIDON.

S. JOHN BAPTIST. 4 BELLS.

1. GOD SAVE THE KING 1635 [⅁ 1.]
(Diam. 27¼ in.)

2, 4. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1635 [⅁ 1.]
(Diams. 30, 37¼ in.)

3. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE S191 [⅁ 1.]
(Diam. 32¼ in.)

In 1552 there were "iij bellꝑ in yᵉ steple & a sanct' bell."

The present Vicar of Helidon inherits the advowson from the family of Bradgate: it was conveyed, in 1627-8, to Frances Bradgate, widow of Richard Bradgate, Esq., of Peatling Parva and Peatling Magna, Leicestershire, by whom it was assigned to her eighth, and youngest, son, Edward Bradgate, of Helidon, gentleman. It is probable that the bells of Helidon were recast at the expense of this Edward Bradgate, and that he was induced to employ Hugh Watts of Leicester, as founder, from a previous knowledge of him, and of his work, when he cast two of the Great Peatling bells a few years previously. (See *Church Bells of Leicestershire*, p. 260.)

The Churchwardens' Accounts, dating from 1794, contain many entries for bell-ropes and for ringing. From them we also learn that the bells were rehung in the year 1860.

The Pancake-bell is rung at noon on Shrove-Tuesday.

Before and after the Funeral Service the tenor is tolled thrice for a man, twice for a woman.

For Funerals the tenor is tolled; and in the case of a death in some families who have been long established in the village there is a short peal, in addition, after the service.

On Sunday the tenor bell is rung at 8 a.m. For Divine Service, the bells are first chimed, then the tenor bell is rung until the minister arrives, when a smaller bell is tolled until the service commences.

HELMDON.

S. Mary Magdalen. 6 Bells and a Priest's Bell.

1. J ADKINS AND L FAIRBROTHER C W JOHN BRIANT HERTFORD FECIT 1797.
   (Diam. 27½ in.)
2. ✠ THE REVND PRYCE JONES OFFICIATING MINISTER J. TAYLOR & SON FOUNDERS LOUGHBOROUGH 1855.
   (Diam. 28 in.)
3. THE REV. PRYCE JONES CURATE. W. & J. TAYLOR FOUNDERS 1834.
   (And round the rim:)
   OBEY OUR CALL THE RIGHT TIIE GOOD OLD WAY, SHUN SCHISM'S WILES, NOR FROM IT EVER STRAY
   (Diam. 30 in.)
4. H BAƆLEY MADE MEE 1679.
   (Diam. 32 in.)
5. H B 1679.
   (Diam. 36 in.)

6. THAT ALL MAY CVM AND NON MAY STAY AT HOM I RING TO SERMON MITH A LVSTI BOM 1679.
(Diam. 38½ in.)

Priest's Bell:

R F & J H
(Diam. 12½ in.)

In 1552 the Inventory reported:

"Itm̃ iiij bellꝑ in y^e^ stepull & a sanct' bell."

The Death-knell is rung for an hour in the case of an adult; for half an hour for a child.

On Sunday one bell is rung at 9 a.m. For Divine Service the whole are chimed, then the Priest's bell is sounded for a minute or two, after which the Sermon-bell (tenor) is rung. If Evensong is to be said the 2nd bell is rung at the close of the Morning Service.

HELPSTON.

S. Botolph. 3 Bells.

1. [+ 15] GOD SAVE THE KING 1671.
(Diam. 28 in.)

2. CAST BY JOHN WARNER & SONS LONDON 1866.
(Diam. 29¼ in.)

3. [+ 15] OMИIA [□ 36] FIAИT [□ 36] AD [□ 36] GLORIAM [□ 36] DEI [□ 36] 1618 [□ 36 □ 36] R [□ 36] S [□ 36.]
(Diam. 30½ in.)

In 1552 there were

"ffirst in the steple iij belles
Item in the same steple one litle belle
Item tow handbelles."

The 2nd bell was previously inscribed:

+ God save the King.

There was, prior to 1866, a small Priest's bell inscribed:

+ Cum voco venite ⁘J W W L 1612.*

This apparently once hung in the south belfry window of the ancient belfry, since rebuilt. It was subsequently filled with lead and used as a clock weight. When the 2nd bell was recast in 1866 this small and cracked bell was given to the founder as additional metal for the new bell.

The Gleaning-bell is rung during harvest at 8 a.m. and at 5 p.m.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, before and after the knell. For children under five years of age the 1st bell is used; if more than five, and under fifteen, the 2nd bell.

For Divine Service the bells are chimed, and the Sermon-bell is rung. The 1st bell is rung at the close of Morning Service.

HEMMINGTON.

S. PETER. 4 BELLS.

1. J. TAYLOR & SON FOUNDERS LOUGHBOROUGH 1872.
(Diam. 24½ in.)
2. IHS NAZARENE REX IUDÆORUM FILI DEI MISERERE MEI + GLORIA DEO SOLI ⁘ KETTERING + O 1724.
(Diam. 25 in.)
3. + CVM VOCO AC ECCLESIAM VENITE E M 1598.
(Diam. 27 in.)
4. [+ 22] ODE [+ 22] THE [+ 22] PRINCE [▽ 1.]
(Diam. 30 in.)

* *Sweeting's Peterborough Churches*, p. 96.

In 1549 "Hemyngton" possessed:

"It' in the steple ij bell^{e} & a sanct' bell.
It' a hand bell."

The initials E M on the 3rd bell are most probably those of Sir Edward Montagu, Lord of the Manor, and Patron of the Vicarage of Hemmington. He was son and heir of Lord Chief Justice Montagu, being born about the year 1532. He married Anne, sole daughter and heir of Sir Ralph Winwood, Knight, of Ditton Park, Bucks, principal Secretary of State to James I., a lady (says Bridges) "who rather favored the mode of worship pursued by the Puritans, and was not well affected to the Liturgy of the Church of England." "On this occasion" (continues Bridges) "Lord Montagu the elder, who had the Common Prayers read twice every day in his house, was wont to say to her, 'Daughter, if you come to visit me I will never ask why you come not to prayers, but if you come to cohabit with me, pray with me, or live not with me.'"

Sir Edward Montagu represented Northants in Parliament in the first year of Elizabeth's reign, was Sheriff of the County in the thirteenth year of the same reign, and was knighted in 1567. He died at Boughton 26th January, 1601-2, and was buried at Weekly. Fuller (*Ch.-Hist.* bk. xi. p. 115) speaks of him as "a worthy patriot and bountiful housekeeper, blessed in a numerous issue, his four younger sons affording a Bishop to the Church [James] a judge and peer to the state [Henry] a commander to the camp [Charles] and an officer to the court [Sidney]." From them sprang the three noble houses of Mountagu, Manchester, and Sandwich. (See Mr. Bailey's *Life of Fuller*, pp. 134-138 for an account of this family.) His grandson Edward, second Lord Montagu, rebuilt the nave of Hemmington Church in 1666. (See *Bridges* vol. ii. pp. 350-351, 401.)

The inscription on the 4th bell was most probably chosen by a member of this very loyal family.

HEYFORD.

SS. PETER AND PAUL. 4 BELLS.

1. GOD SAVE THE KING 1638 [U 1.]
(Diam. 29 in.)

2. [+17] ✠ VM ✠ VM AND PRAIE 1601.
(Diam. 30 in.)

3. JOHN PAINE THOMAS MIDDLETON CHVRCH-WARDENS HENRY PENN MADE ME 1704.
(Diam. 33 in.)

4. [+17] THOMAS MORGAN ESQVIER GAVE MEE TO THE CHVRCH OF HEFORD FRANKE AND FREE 1601.
(*Donor's* ∪ *Arms.*)
(Diam. 36½ in.)

Thomas Morgan, Esq., the donor of the tenor bell (the son of Francis Morgan, Esq., one of the Judges of the King's Bench), was Lord of the Manor of Heyford. He died 5th September, 1603 (*Baker*). The arms upon the bell are: Quarterly 1 and 4 [Argent] on a bend engrailed [Sable] 3 Cinquefoils, on a chief [Azure] a cross flory between 2 fleur de lys [Or] *Morgan.* Second and third quarterly 1 and 4 [Argent] a chevron between 3 water buckets [Sable] *Pemberton.* 2 Argent 3 boars' heads (?) erect and erased [Sable] 3 [Argent] 3 greyhounds courant in pale [Sable].

The Churchwardens' Accounts contain many charges for bell-ropes and incidental expenses in connection with the bells, but as there are none prior to 1718, the entries are not of sufficient interest to transcribe.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, both before and after the knell.

On Sunday a bell is rung at 9 a.m., and again after Morning Service. For Divine Service the first three bells are chimed in the morning; the four bells in the afternoon.

HIGHAM FERRERS.

S. MARY THE VIRGIN. 6 BELLS AND A PRIEST'S BELL.

1. THE REV. W. MALIM VICAR WALTER SPONG AND C. RICHARDS CHURCHWARDENS ROB. TAYLOR & SON FOUNDERS ST NEOTS 1820.
(Diam. 35 in.)

2. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1633 [▽ 1.]
(Diam. 35¼ in.)

3. ABCDE FGHIK LMNO [▽ 1.]
(Diam. 37¾ in. Letters like [□ 53])

4. [+ 77] HTMH [□ 42] HTMP [□ 42] GROMG [▽?] O [▽ 1.]
(Diam. 41 in.)

5. GLORI BEE TO GOD ONE HIGH 1636 [▽ 1.]
(Diam. 45¾ in.)

6. CUM SONO SI NON VIS VENIRE NUNQUAM AD PRECES CUPIES IRE 1633 [▽ 1.]
IOHN CUTLER
(Diam. 50 in. In letters like [□ 97.])

Priest's Bell:
1660
(Diam. 16½ in.)

The spire and a large portion of the tower of this Church fell, and was being rebuilt in 1632. It is probable that some of the bells were broken at that time and had, as we see, to be recast.

I can make nothing of the inscription on the 4th bell: it may be initials of donors and others. To add to the difficulty on the first inspection it seems to have been done the right way on the mould, consequently the whole is reversed on the bell. The F is upside down and the H T is repeated, perhaps unintentionally. The whole was carelessly done. It being impossible to give the inscription in type as it actually appears, it is given as it would have appeared had the letters not been reversed.

The Priest's Bell, which hangs in a west window of the tower, is known as the Fire-bell. It is not now used.

The Pancake-bell (5th) is rung on Shrove-Tuesday at 11 a.m., for which the clerk is paid *2s. 6d.* by the Churchwardens. Some years ago

it was customary so soon as the ringing of this bell ceased to allow children and others to play about the church, wander over the leads, and go into the belfry to jangle the bells. For doing all this they paid a trifle to the clerk. This custom became such a nuisance that the churchwardens very properly forbad its continuance, and pay the clerk *2s. 6d.* yearly in lieu of his lost fees.

At the Death-knell three tolls are given for a male, two for a female, on each bell, beginning with the treble. In lowering the tenor at the knell for a child it is done quickly, at that for an adult slowly.

On Sunday the 2nd and 3rd bells are rung at 8 a.m. For Divine Service the first five bells are chimed and the tenor "rung in," after which the 1st bell is rung.

HINTON-IN-THE-HEDGES.

THE HOLY TRINITY. 2 BELLS AND A PRIEST'S BELL.

1. -[+ 47 □ 52 ▽ 41] O
(Diam. 28 in.)

2. [+ 87] maria [□ 85] mater [□ 85] dei [□ 85] memento [□ 85] mei.
(Diam. 32 in.)

Priest's Bell: Blank.
(Diam 15½ in.)

In 1552 there were "iij bellꝭ in yᵉ steple & a sanct' bell."

The parishioners appear at that time to have sold a bell, for in the Bill of Defaults for the Hundred of Sutton I find:

> Hynton.
> Imꝑmis thersold one bell yᵗ was broken by Richard Hall & Roger Skylman wᵗ the assent of the towne to Willm Maiore of Brackley cõtenyng in weight fyve hundred at yᵉ ꝑce of vˡˡ wher of iij poundꝭ is bestowed uppon ther church & xlˢ is paid for the castyng of the same bell; forther the said bell was delyv̄d ij yerꝭ syns nev̄theles yᵉ ꝑtes aforsaid stond bound befor us in recognisac̄ in twenty pound yᵗ they & ev̄y of them shall aunswere to yᵉ same when the shall be callyd.

At the Death-knell the age is tolled and three tolls are given for a man, two for a woman, and one for a child.

The bells are chimed at Funerals.

On Sunday a bell is rung at 8 a.m. For Divine Service the bells are chimed, and the Sermon-bell is rung, after which the Priest's bell is sounded until service begins.

There is a vacant place in the tower for another bell, possibly the one sold in 1550: the bill of default however is not very clear.

HOLCOTT.

ALL SAINTS. 3 BELLS.

1. HENRY PENN MADE ME IN THE YEAR OF OUR LORD 1703.
(Diam. 27 in.)

2. ꝟuins sancti ꝑetri [□ 61]
[□ 55]
(Diam. 28 in. Cracked and broken.)

3. [+ 22] EDWARD [□ 86] NEWCOME [□ 86] MADE [□ 86] ME.
(Diam. 31 in.)

HOLDENBY.

ALL SAINTS. 2 BELLS.

1. PEACE AND GOOD NEIGHBOURHOOD A. R. 1719.
(Diam. 34 in.)

2. GOD PRESERVE THE CHURCH AND KING. ABR. RUDHALL OF GLOUCESTER BELLFOUNDER CAST US 1719.
(Diam. 46 in.)

It appears that when King James purchased Holdenby amongst the items valued to him were six bells in the steeple made by the Lord Chancellor Hatton. They are said to have weighed "seaven thousand weight," and were valued at £166 13s. 4d. These bells were afterwards removed as private property.

Sir Thomas Alen, "paryshe preste of Holdenby," by will dated 6th November, 1526, bequeathed "to the bells & the torches [*i.e.* the Altar Lights] vj^{d} each."*

At the Death-knell thrice three tolls are given for a male and twice three tolls for a female on each bell.

For Divine Service on Sunday the bells are chimed, after which the bells are sounded separately.

HOLYWELL.

There is a modern church here with one small bell which is quite inaccessible.

HORTON.

S. MARY. 3 BELLS.

1. [+ 22] IACOBE [▽ 24.]
(Diam. 30 in.)

2. [+ 60] Sancta Katrina Ora Pro Nobis [+ 50 ▽ 33.]
(Diam. 32½ in.)

3. [□*] [IK □ 69] [□* □*] 1641.
(Diam. 33½ in. * Fleur-de-lys.)

In 1549 there were
"Itm̃ ij Greate bellꝑ & a broken . . . .
Itm̃ A Sanctꝑ bell.

HOUGHTON GREAT.

S. MARY. 2 BELLS.

1. [+ 22] Inscription carefully effaced.
(Diam. 29½ in.)

2. ROB^{T} TAYLOR & SON S^{T} NEOTS FOUNDERS 1817 O THE REV^{D} P. WILLIAMS RECTOR O G BATTAMS & T. SMITH C. W.
(Diam. 35 in.)

* See Baker, vol. i. pp. 208-209.

In 1552 there were "iiij greate bells and one sancte bell."
In 1700 there were five bells (*Bridges*).

HOUGHTON LITTLE.

S. MARY THE VIRGIN. 5 BELLS.

1. THOMAS RVSSELL O OF WOOTTON MADE ME O 1720.
(Diam. 31¼ in.)
2. HENRY BAGLEY MADE MEE 1669.
(Diam. 33½ in.)
3. [IK □ 69] 1624.
(Diam. 34½ in.)
4. HENRY BAGLE MADE MEE 1685.
(Diam. 38 in.)
5. JOHN BROWNE AND RICHARD SIMCOW CHVRCH-WARDENS M O B 1685.
(Diam. 42½ in.)

On the Bell frame is cut:

1637
EDWARD FREEMAN
OF · BRACKLY · MADE
THIS FRAME
IOHN MARYEAT
AND THOMAS
....YS CHVRCH
WARDENS ·
MARCH THE 27

A bell is rung daily at noon. The Pancake-bell on Shrove-Tuesday has been lately discontinued.

At Funerals the tenor is tolled for ten minutes, then three tolls are given for a male, two for a female, after which the tolling is resumed.

On Sunday two bells are chimed at 8 a.m. For Divine Service the bells are chimed. Peals are rung on the Great Festivals.

IRCHESTER.

S. CATHARINE. 5 BELLS AND PRIEST'S BELL.

1. Nathaniel Gooseg & James Mather Church Wardens ✠ W Taylor Oxford Fecit Ano Dni M,dcccxlbj.
(Diam. 36 in.)

2. IHS NAZARENE REX JUDÆORUM FILI DEI MISERERE MEI + GLORIA DEO SOLI ANNO DOM. 1729 + O O
(Diam. 38½ in.)

3. A B C D E F G H I K L M N O [▽ 1.]
(Diam. 41 in.)

4. A B C D E F G H I K L M N O P Q R S T U X [▽ 1.]
(Diam. 43 in.)

5. THOMAS ANGRAVE & TIMOTHY JACKSON CHURCH-WARDENS EDWᴰ ARNOLD LEICESTER FECIT † 1792 O O O O † † † † +
(Diam. 50 in.)

Priest's Bell:—

This bell, which is broken and unhung, lies in the clock chamber: it is without inscription or stamp.

The Gleaning-bell is rung during harvest at 7 a.m. and at 7 p.m.

At the Death-knell three tolls are given for a male, two for a female, on each of the four first bells before the knell on the tenor; at the end of the knell the tenor is tolled, thrice for a male, twice for a female.

On Sunday the 1st and 2nd bells are rung in the morning. For Divine Service the four first bells are chimed for a few minutes, then the tenor is "rung in." At the "fall" of the tenor the first bell is rung to call the clergyman.

Here are some quarter chimes which deserve notice as being the work of Wm. Percival, a man enthusiastically fond of Church Bells. He was born in this parish in 1850 of poor parents, his father being a farm labourer. The child was sent to school for a short time, but as soon as he was able to earn anything he was taken away and sent into the fields to work. He, however, continued regular in his attendance at the Sunday School, and so retained the little he had previously learned. He managed from reading and from observation to gain a knowledge of clocks and their machinery, and when only sixteen years of age began to repair some belonging to his neighbours. In the year 1867, the church clock being out of repair, the youth was asked to examine it, which he did, and repaired it so satisfactorily, that it has been under his care ever since. About that time he "took an idea (he says) from the chiming of the bells for the Sunday worship in the church that I could erect a machine to chime the same at different intervals, to work by the clock." He began in 1868, and completed it during the following year "through," to use his own words, "much toil and arduous labour." Wm. Percival is naturally proud of his success, and all will agree with him in thinking that such perseverance deserves a record in any account of the Church Bells of Northants.

The cost of the chiming machine (which is annexed to the clock) was £25, and which was raised by subscription. Wm. Percival is still a farm labourer, and still employs his leisure in repairing clocks.

IRTHLINGBOROUGH.

S. PETER. 6 BELLS.

1, 2, 3, 4, 5. T MEARS OF LONDON FECIT 1829.
(Diams. 29½, 30, 32, 34, 36½ in.)

6. T. MEARS OF LONDON FECIT 1829.
THE FIVE OLD BELLS EXCHANGED FOR THIS PEAL OF SIX A.D. 1829.
THE REVD GEORGE WARCUP MALIM VICAR.
CHARLES GROOME
- - - - - - - } CHURCH WARDEN.
(Diam. 39½ in.)

In 1555 "Rob^{t} Draughton & William Drane of Artlyngborough" were bound to appear in the sum of £20 "for the Alienacion & sale of one Belle belonging to the same Churche sold by theym & others thinhitaint^{e} of the same towne."*

The second churchwarden's name, in 1829, was Bird; for some reason he erased his name from the tenor bell.

A bell is rung daily at noon.

The Gleaning-bell is rung at 7 a.m. during harvest, and the Pancake-bell on Shrove-Tuesday.

At the Death-knell three tolls are given for a male, two for a female, on each bell, commencing with the 1st; at the close of the knell the age of the deceased is tolled.

On Sunday a bell is rung at 7 a.m. and at 8 a.m. For Divine Service the bells are all chimed, after which the 1st is rung.

ISHAM.

S. Peter. 4 Bells.

1. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1626 [▽ 1.]
(Diam. 29 in.)

2. GOD SAVE THE KING 1619 [▽ 1.]
(Diam. 31 in.)

3. AMBROSE [+ 45 ▽ 1.]
(Diam. 33 in. W upside down for M.)

4. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1615 [▽ 1.]
(Diam. 36 in.)

ISLIP.

S. Nicolas. 5 Bells.

1. CANTATE DOMINO CANTICVM NOVVM 1678.
(Diam. 27½ in.)

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* *Land Revenue Records*, File 107, No. 1.

2. THOMAS MEDBVRY RECTOR 1678.
(Diam. 28 in.)

3. [Inscription covered with an iron band. Cracked.]
(Diam. 30½ in.)

4. WILLIAM ADAMS 1678.
(Diam. 33 in.)

5. IH'Ƨ : NAZARENVS REX IVDEORVM FILI DEI MISERERE : MEI 1621 [∇ 1.]
(Diam. 36 in.)

Formerly on Shrove-Tuesday women and children, by paying a halfpenny each, were allowed between the hours of 11 a.m. and 3 or 4 p.m. to try to ring the 1st bell. After this bad practice was stopped the clerk rang the Pancake-bell for a few years, but it has not now been rung for some time.

The Gleaning-bell is rung at 8 a.m. and at 6 p.m. during harvest.

At the Death-knell three tolls are given for a male, two for a female, on each bell before the knell.

After a ringer's funeral a muffled peal is rung.

On Sunday at 8 a.m. the 1st bell is tolled followed by the ringing of the 3rd and 4th. For Divine Service each bell is first tolled a few times, then the tenor is rung, after which all the bells are chimed with tolling between each of the three long chimes. A bell is rung at 1 p.m. when Evensong is to follow.

Peals are rung on 5th November, 29th May, Queen's birthday, &c., &c.

KELMARSH.

S. Denis or S. Luke. 6 Bells.

1, 3. EDWD ARNOLD ST NEOTS FECIT WILLIAM HANBURY 1774.
(Diams. 28, 30 in.)

2, 4. WILLIAM HANBURY 1774 ·:::·
(Diams. 29, 32 in.)

5. EDWD ARNOLD FECIT WILLIAM HANBURY 1774.
(Diam. 33 in.)
6. EDWD ARNOLD ST NEOTS HUNTINGDONSHIRE FECIT WILLIAM HANBURY ⁘ 1774 ⁘
(Diam. 38 in.)

In 1700 there were four bells *(Bridges)*.

William Hanbury, Esq., whose name appears upon these bells, died in November, 1807, and was buried here. He was descended from Sir John Hanbury, Knight, who became possessed of the Lordship of Kelmarsh, was twice Sheriff of Northamptonshire, and died in 1639.

KETTERING.

S. PETER. 8 BELLS.

1. PEACE AND GOOD NEIGHBOURHOOD 1714 🔔 RS 🔔 O O [Arms of the See [∪] of Peterborough.]
(Diam. 30 in.)
2. AT THE SOUND OF MY VOICE LETT THE PEOPLE REIOYCE RS 🔔 1714.
(Diam. 31 in.)
3. J. TAYLOR & Co LOUGHBOROUGH LATE OF OXFORD BELL FOUNDERS A D 1860.
(Diam. 34 in.)
4. BRYAN HVLL GENT 1714 T EAYRE HORO [O 83.]
(Diam. 35 in.)
5. [+ 15] NON VOX SED VOTVM NON MVSICA CORDVLA SED COR 1630.
(Diam. 38 in. Incised on bell: 1761.)
6. THOMAS EAYRE OF KETTERING FOUNDER ANNO DOMINI 1732 OMNIA FIANT AD GLORIAM DEI.
(Diam. 40½ in. Five coins on the bell.)
7. † IHS. NAZARENUS REX IVDEORUM MISERERE MEI ✣ GLORIA PATRI FILIO ET SPIRITUI SANCTO O THO EAYRE FECIT ANNO DOM 1722.
(Diam. 45 in.)

8. THIS BELL RECAST BY VOLUNTARY CONTRIBUTIONS 1832 WILL^{M} COOK AND JOHN ROBINSON C WARDENS + GLORY BE TO GOD ON HIGH. W. & J. TAYLOR FOUNDERS OXFORD AND BIDEFORD DEVON.

(Diam. 52 in.)

Prior to 1714 there were five bells only. On the 7th of June in that year, as we learn from the Vestry Book, it was ordered:

> "That the five Bells now hanging in the steeple be took down and Cast into eight."

The work was accomplished by Richard Sanders, of Bromsgrove, whose initials are upon the present 1st and 2nd bells, and his stamp upon the present 4th. The 2nd bell (recast in 1860) formerly recorded the fact thus:

> Richard Sanders of Bromsgrove made us all 1714.

Thomas Eayre appears at this time to have been employed about the clock, as his name appears, "T Eayre Horo," on the 4th bell; and in 1722 he (as the inscription shows) recast the 7th bell.

In 1732, the 6th bell being "faulty," it was resolved to change it. The Vestry Book thus notes the event:

> "Sep. 11 1732 Agreed at a Vestry with M^{r} Tho^{s} Eayre for to change the 6th Bell which is faulty for a new Bell which he has by him. M^{r} Eayre is to be allowed after the rate of six pounds per hundred if the new Bell be heavier than the old one, or to allow if lighter & M^{r} Eayre is to be at all charges taking down and putting it in again so that the town is to be at no charges."

In the following year a new set of chimes were set up:

> "November 13 1733
> Agreed at a Vestry that there shall be a new set of chimes made on the eight Bells to the steeple of Kettering: agreed to by us whose hands are here set."

"A Case for the Chimes" was ordered the next year. At a meeting held 2nd November, 1749, it was agreed to "Bargain with Mr Thos Eayre for a new clock," which was not to exceed in price, including the dial, £60. I suppose that resolution did not take effect, for shortly after is entered in the Vestry Book:

> "January 23 1755 at a Vestry this day appointed to have a new Town Clock it's agreed by us whose names are underwritten have agreed with Mr Thos Eayre for a new Clock and not exceeding sixty pounds with a Diall plate to be finished and set up by St Micaell next."

The date of the Clock is 1756.

In 1761 Thomas Eayre, according to a tradition current both here and at Gretton, being employed to recast the ring at the latter place brought the tenor from thence and hung it up here in exchange for the 5th bell cast by Richard Sanders in 1714. An inspection of the present 5th bell almost confirms the tradition: it is a bell cast by the Stamford founders in 1630, and therefore not one of Richard Sanders' ring, and moreover it has incised upon it the date "1761" that being the year when Eayre recast the bells at Gretton and when he, according to the tradition, exchanged a bell here.

A bell is rung daily at 1 p.m. and at (Curfew) 8 p.m. The Pancake-bell (6th) is rung at 11 a.m. on Shrove-Tuesday.

At the Death-knell four tolls are given for a man, three for a woman, and two for a child, after the knell which is rung on the tenor for adults, on the 7th bell for children of twelve years of age and under.

On Sunday a bell is rung (at 7 a.m. in summer and at 7.30 in winter) after which two bells are chimed. For Divine Service the bells are chimed, then the tenor is raised, the bells are again chimed, after which the tenor is lowered.

The 1st bell is rung as a summons to Vestry and Parish Meetings.

The Ringers here have long been known for their good ringing. Peal Boards in the belfry record the ringing of "The whole Peal of Grandsire Tripples containing 5040 changes" in three hours and eighteen

minutes on the 28th February, 1729. It having been asserted that such a performance could not be done in less than three hours and a half, the ringers, in order to establish their reputation, again rang the same peal "before skillful Judges" on the 12th April, 1731, when "y^e^ whole peal of 5040 was compleated at 30 changes each minute in 2 hours 48 minutes."

Another board headed:

Musica Mentis Medicina

records a similar performance on the 4th of May, 1840.

KILSBY.

S. FAITH. 4 BELLS.

1. HALLELVIAH EXULTATE IUSTI HENRY PENN MADE MEE 1706.
(Diam. 31 in.)
2. JOHN COWLEY NATHAN TOMPSON CHVRCHWARDENS H P HE MADE ME 1706.
(Diam. 33½ in.)
3. [+ 109] ROBERT ATTON MADE ME 1616.
(Diam. 36 in.)
4. IH'2 : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1625 [▽ 1.]
(Diam. 39 in.)

In 1552 there were "iij bell$e$ in y^e^ steple & a sanct' bell."

A bell is rung daily at 5 a.m. in summer, at 6 a.m. in winter, and at noon.

At the Death-knell three tolls are given for a male, two for a female.

On Sunday the 1st bell is rung at 7 a.m. and again at 9 a.m. For Divine Service the bells are chimed with the tenor "rung in."

KING'S CLIFF.

ALL SAINTS. 5 BELLS.

1. JOHN : NEBON : ESQ' : GAVE : HENRY : PENN : MADE : ME : 1714 :
(Diam. 29¾ in.)

2. [+ 101] 'WVLT IVOCATI PAVCI ELECTI 1619.
[+ 101] RICHARD BARDOW NICOLAS BAILI GARDIAN.
above which is :
[+ 101] MISTRIS MARIA HARTLEIE WIDDO CASTHIS BELL 1619.
(Diam. 31½ in.)

3. T MEARS OF LONDON FECIT 1832.
ARCHDEACON BONNEY RECTOR.
F. LAW, P. HOWES } CHURCHWARDENS.
(Diam. 34½ in.)

4. [+ 21] MILLIAM [□ 23] KEYMOOD [□ 23] HENRIE [□ 23] THORPE 1592.
(Diam. 38½ in.)

5. IHS NAZARENUS REX IUDEORUM FILI DEI MISERERE MEI. THO. EAYRE. · : · A.D. · : · 1738.
(Diam. 41½ in.)

In 1552 there were "iiij belles w^t a sanctus bell."

"Johannis Neabon de Caldecot in comitatu Rutelandiæ Gen." was buried here: he died

"III° Kalend. Martii Anno } Dom. MDCCXIII. Ætatis LII."

He was probably the donor of the 1st bell.

The Gleaning-bell is rung during harvest at 8 a.m. and at 6 p.m.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, before the knell; and after it, three tolls for a male and two for a female. For children the 2nd bell is used. [See p. 131 as to "Passing-bell" being rung here.]

At Funerals the tenor is now only tolled to summon bearers, &c., and again at the time fixed for the interment. Formerly the tenor was rung after the funeral with the tolling indicative of age and sex, as in the case of the Death-knell.

The 3rd bell is rung daily at 7 a.m. in summer, at 8 a.m. in winter, at 11 a.m., at 1 p.m., and at 4 p,m.; and during the winter months the 4th bell (called "the Curfew bell") is rung at 8 p.m.

The 7 or 8 o'clock bell in the morning is supposed by the villagers to have been, or to be, a summons to the scholars of the Free Schools. The place stands in the midst of Rockingham Forest, hence formerly there were many keepers, woodmen, charcoal-burners, and men employed in the iron works carried on in the neighbourhood, and it is popularly supposed that the other daily bells were for their guidance. The ringing of these daily bells was discontinued a few years ago, but the omission caused so much inconvenience, and raised so many complaints, that it was re-established.

Formerly a further daily bell was rung at 4 a.m., which was supposed to be for awaking the farm labourers, but the aged clerk by an error rang it one morning at 3 a.m. instead of 4 o'clock, which is said to have so annoyed him that he never rang the early bell again: hence its discontinuance.

It was formerly a custom here to toll a bell "on a dead person's being put into his shroud"—hence called "the Winding-bell." This custom is now unknown in this parish (see p. 154).

KING'S SUTTON.

S. PETER. 8 BELLS AND A PRIEST'S BELL.

1, 2. THE GIFT OF HENRY SMYTH ESQ. OF CHARLTON JOHN BRYANT HERTFORD 1793.

3. HENERY BAGLEY MADE ME GEORGE CLARKE EDWARD WILLIAMS C. WARDENS 1722.

4. [+ 29] AVE : MARIA : GRACIA : PLENA : DOMINVS : TECVM.

5. GEORGE JONES EDMUND CARPENTER C WARDENS JAMES KEENE MADE ME 1626.
6. KNOW ALL MEN THAT DOTH ME SEE THAT JAMES KEENE MADE ME 1626.
7. MICHAEL DARBIE MADE ME 1655.
8. BARTHOLOMEW ATTVN MADE ME 16 [▽ I.] 02.

Priest's Bell:

E HEMIS FECIT. R CARPENTER E BENNETT C. WARDENS 1738.
(Diam. 14¼ in.)

In 1552 "Kyngsutton" possessed:

"Itm̃ iiij bellꝑ in y^e^ steple & a sanct' bell whereof j is sold."

In the "bill of defaults" for the Hundred of Sutton I find the following statement regarding the sale of this bell:

"Kyng Sutton: Itm̃ ther sold one coope & vestmētꝑ both of blew velvet by the handꝑ of John Stoone & Edmond P̄get^r^ w^t^ y^e^ c̄osent of the towne to Anthony Fox gen̄t for forty shillyngꝑ w^ch^ was delyv̄d ij yerꝑ past & the money thereof bestowed on y^e^ church steple w^ch^ was sore disparyd by an extreme tempest of thunder that dyd set y^e^ same a fier nev̄thelese y^e^ ꝑtes aforesaid stond bound befor us in one recognisanc' of xx^li^ y^t^ they & ev̄y of thez shall aunswer to y^e^ same when they shall be callyd & also the sold one bell for the same use & behoff as is aforesaid & likewise they stond bound to aunswer therefor in like bound as is befor specyfied."

In 1700 there were six bells *(Bridges)*. In 1793 (as the inscriptions show) the two first bells were added by Henry Smyth, Esq., of Charlton, who was passionately fond of, and practised, as well as patronised, bell-ringing. He appears to have formed a goodly band of ringers here for there are peal boards on the belfry walls recording the ringing of "a complete peal of 5040 of Bob Major" in three hours and fourteen minutes by the King's Sutton ringers on 1st January, 1799, and of "a complete peal of 5120 of Oxford Treble Bob" in three hours and nineteen minutes by the same ringers on the 23rd March, 1802.

There is some property here vested in the churchwardens for the repair of the Church Bells and clock *(Baker)*.

A Morning-bell is rung at 5 a.m. from Lady-day to Michaelmas. A bell is rung daily at noon, and Curfew at 8 p.m.

At the Death-knell three tolls are given for a male, two for a female. The bells are chimed both before and after a Funeral.

On Sunday the bells are chimed for Divine Service.

Peals are rung on the first Sunday evening of every month, on the Feast of Dedication, and on other Festivals.

KINGSTHORPE.

S. JOHN BAPTIST. 5 BELLS.

1. ROBERT ATTON MADE ME THE TREBLE BEL FOR TO BE 1621.
(Diam. 34 in.)
2. WILLIAM ADKINS AND WILLIAM FERINGS CHVRCH-WARDENS 1680.
(Diam. 36 in.)
3. ROBERT ATTON MADE ME THE THIRD BEL FOR TO BE 1621.
(Diam. 39 in.)
4. PAROECIE CAMPANA ECCLESIE TVBA 1622.
(Diam. 42 in.)
5. I RING TO SERMON WITH A LVSTI THAT ALL MAY COME AND NONE MAY STAY AT HOME BOME 1671.
(*Royal* ▽ *Arms.*)

(Diam. 45 in. The word "bome" should have followed "lvsti.")

In 1552 there were "iiij bellꝭ and a sanct' bell."

A bell is rung daily at noon.

The Pancake-bell is rung on Shrove-Tuesday.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, after the knell, which is rung on the tenor for an adult, on the 4th bell for a child.

KISLINGBURY.

S. LUKE. 5 BELLS.

1. JOHN BRIANT HERTFORD FECIT 1799.
   WM DUNKLEY, WM PAINE } CHURCHWARDENS.
   (Diam. 31 in.)
2. GOD BE OVR GOOD SPED 1659.
   (Diam. 33 in.)
3. THOMAS RUSSELL OF WOOTTON NEAR BEDFORD MADE ME 1733.
   (Diam. 36 in.)
4. WM ASHBY AND HENRY MARRIAT 1659 H.B.
   (Diam. 39 in.)
5. THE PEOPLE ALL I DOE CALL 1659 H.B.
   (Diam. 42 in.)

The 1st and 3rd bells were previously inscribed:

1. Cantate Domino canticvm novvm : 1659.
3. Henry Bagley made mee 1659.*

The Curfew (2nd bell) is rung at 8 p.m. The same bell (2nd) is rung daily at noon.

The Pancake-bell (4th) is rung on Shrove-Tuesday, and the Gleaning-bell (2nd) daily during harvest.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

On Sunday one bell is rung at 8 a.m. and two bells at 9 a.m. For Divine Service four bells are chimed, after which the 5th is rung as a Sermon-bell.

* *Bridges' MSS.* (Bibl. Bodl. EE. 5, 126).

LAMPORT.

ALL SAINTS. 4 BELLS AND A PRIEST'S BELL.

1. J TAYLOR & Co FOUNDERS LOUGHBOROUGH 1872.
and on waist:
CHRISTOPHER GRAYE MADE ME 1663.
ALTHOUGH RECAST I AM NOT NEW 1872.
(Diam. 29½ in.)

2, 3. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1641 [▽ 1.]
(Diams. 30, 32½ in. The canons of 3rd gone.)

4. [+ 15] NON : CLAMOR : SED : AMOR : CANTAT : IN : AURE : DEI : 1616.
(Diam. 35½ in.)

The Priest's Bell: Blank.
(Diam. 13 in.)

The small Priest's bell is thought to have hung originally in the East window of the tower: it now hangs with the other bells in the bell chamber. It was formerly (in common with other similar bells in Northants) called the "Tantony" or Saint Anthony Bell (see p. 138), and the churchwardens so call it in their accounts for the year 1747:

"22 March. a Tantony bell rope ..... 9*d*."

It was used, until about fifty years ago, as the Pancake-bell on Shrove-Tuesday, but is not now used in any way, indeed it has no rope.

On Sunday a bell is rung at 8 a.m. For Divine Service the bells are chimed, and a Sermon-bell rung.

LAXTON.

ALL SAINTS. 1 BELL.

1. 1822.
(Diam. 23½ in.)

In 1700 there were three bells, and "pits" still exist in the bell-chamber for that number.

At the Death-knell thrice three tolls are given for a male, and thrice two for a female, before and after the knell.

On Sunday for Divine Service the bell is tolled, and then rung for five minutes.

LICHBOROUGH.

S. MARTIN. 3 BELLS AND PRIEST'S BELL.

1. J TAYLOR & Co FOUNDERS LOUGHBOROUGH 1876.
(Diam. 30 in.)
2. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1628 [▽ 1.]
(Diam. 33 in.)
3. THE REVᴰ CHARLES ADDINGTON RECTOR AARON GARDENER MATTHEW BAGLEY MADE ME 1753.
(Diam. 37 in.)

Priest's Bell:

1835.
(Cracked.)

In 1552 the Inventory of Church Goods from this parish reported:

"Itm̃ iij bellꝑ in yᵉ steple & a sanct' bell & one bell sold as it apperith in yᵉ bill of defawyttꝑ."

The 1st and 3rd bells were previously inscribed:

1. Bartholomew Atton made me.
3. John Curtis and William Adames Churchwardens 1682.*

In 1725 the Rev. George Butler, the then Rector, sold the Advowson to William Addington of St. Mary Aldermanbury, London, gentleman, from whom it descended to his son the Rev. Charles Addington, of

* *Bridges' MSS.* (Bibl. Bodl.)

Corpus Christi College, Cambridge, the Rector whose name is upon the tenor bell. He was instituted 18th May, 1727, died 31st October, 1781, aged 81 years, and was buried here. His son, Sir William Addington, by will, dated 23rd February, 1803, devised the Advowson to his nephew William Joshua Wendy Taylor of Bath, gentleman, father of the Rev. William Addington Taylor, of Exeter College, the present Patron and Rector. (See *Baker* i. 409-410.)

LILBOURNE.

ALL SAINTS. 5 BELLS.

1. SPARKLING I SPREAD RAPID TINKLINGS THROUGH THE EARS 1762 . · .
(Diam. 28½ in.)
2. UNTOUCH'D AM SILENT STRIKE ME AND I WILL SING SWEETLY . · . 1762.
(Diam. 31½ in.)
3. JOHN ROBINSON VICAR JO^{S}, GEORGE & GEO. SODEN CHURCH-WARDENS . · . 1762.
(Diam. 33 in.)
4. WEE ARE ORDAIN'D FOR THE PRAISE OF THE LORD · · EAYRE KETTERING FECIT.
(Diam. 36 in.)
5. CUM SONO SI NON VIS VENIRE NUNQUAM AD PRECES CUPIES IRE . EAYRE . KETTERING . 1761.
(Diam. 39 in.)

In 1700 there were four bells which were thus inscribed:

1. Celorvm Chrste platiat tibi Rex 1626.
2. Sancta Katarina Ora pro nobis.
3. Sit Nomen Domini Benedictum.
4. Bryanus Eldridge me fecit : 1658.*

* *Bridges' MSS.* (Bibl. Bodl.)

The Sanctus-bell, which formerly hung in the cot over the nave gable, was preserved in the church a few years ago.* It is not now there.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

The bells are chimed at Funerals if desired: this is rarely the case now.

On Sunday a bell is rung at 8 a.m. For Divine Service the bells are rung in the morning and chimed in the afternoon. A Sermon-bell is afterwards rung.

LILFORD.

The church formerly standing here, dedicated to S. Peter, was taken down about the year 1778 when the livings of Achurch and Lilford were consolidated. There were four bells.

LOIS WEEDON.

S. MARY. 4 BELLS.

1. IN · CVLTVM · TRINI · CLERVS · POPVLVSQVE · VOCATVR · O O O O O
   (Diam. 25½ in.)
2. FESTIVOSQVE O O DIES O O ME O CELEBRARE · IVVAT O O O O 1705 O O O O
   (Diam. 27 in.)
3. ꝺEFVNCTOS · PLORO · CÆLVM · REꝺꝺOQVE · SERENVM · HENRYCVS · PENN · ME · FESIT · 1705.
   (Diam. 29 in.)

* *Churches of the Archdeaconry of Northampton*, p. 214.

4. ꝺVX · EGO · NOCTIVAGIS · IGNIBVS · HOSTIS · ACER · EꝺWARꝺ · WILLS · JOHN · BATES · CHVRCH · WARꝺENS · 1705.

(Diam, 33½ in. *A P reversed used for Q throughout.*)

In 1552 "Weston & Wedon" possessed "iij bellꝑ & a sauncteꝑ bell in the steple."

Previously to 1705 there were three large bells and a sanctus. The Parish Book supplies the following information respecting them:

"Memorand: Sept 15 1705. The three great bells in the steeple of Loys Weedon (The biggest whereof was crack'd) were taken down in order to be new cast. The first bell had these words round it Sancta Margarita ora pro nobis. The second bell had God save King James 1608. The third had 1625. These were cast into four, the Saints' bell being thrown in by the Vicar's Connivance but not consent. What they cost over was paid by a subscription of the Parishioners and a small levy—The weight of the old bells is as follows. The first bell weighed 500 and a half and 17 pounds; the second weighed 600 & 3 quarters & 26 pounds; the third weighed 700 and a quarter & 14 pounds. Saints' bell weighed 35 pounds.

The weight of the new bells.

The first weighs 300 & 3 quarters & 13 pounds
The second 400 & a quarter & 7 pounds
The third 500 & a quarter & 21 pounds
The fourth 700 & 12 pounds."*

LODDINGTON.

S. Leonard. 3 Bells.

1, 2. JOHN BROWN CHURCHWARDEN R. TAYLOR FECIT 1803.

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* I am indebted to the Rev. T. L. Soley for this extract.

3. JOHN BROWN CHURCHWARDEN. R. TAYLOR ST NEOTS FECIT 1803.

In 1700 there were four bells (*Bridges*).

LONGTHORPE.

S. BOTOLPH. 1 BELL.

In 1552 Longthorpe possessed "an olde crackyd bell." The chapel was then in a sad state, as is shown by the following memorandum attached to the Inventory:

> Itm̃ where there was at the last inventory ij olde albes and ij lattē candelstickꝑ the same hath byn sith that tyme stolne by reason the chapele windoes were vnglasyd.
>
> Itm̃ a broken hand bell solde for xxijd towade the glasing of the windoes.

This "old cracked bell" was apparently recast, for at the late restoration of the church the then single bell was taken down with the intention of rehanging it in the new tower then about to be erected. Unfortunately when the new tower was completed it was found too small to contain the bell: the latter was consequently sold to a local ironmonger, who supplied the present small modern bell in its place. After a time the old bell passed into the hands of Mr. Johnson, who presented it to the Roman Catholic Chapel at Peterborough, where it now hangs at a considerable height outside the wall.

LOWICK.

S. PETER. 5 BELLS.

1. GOD SAVE THE KINGE [▽ 1.]
(Diam. 32 in.)

2. GLORIA GLORIA AND PREA [▽ 1.]
(Diam. 33 in.)

3. THO. GOODFELLOW JOHN LEE CH. W 1713.
(Diam. 36 in. Cracked.)

4. RICHARDS [+ 22] WOODS [+ 22]
MADE [+ 22] ME [□ 35]
[+ 22] A D
(Diam. 38½ in.)

3. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1619 [▽ I.]
(Diam. 42 in.)

On the bell frame is:

Thomas Goodfellow John Branford Churchwardens 1682

Until about forty-five years ago it was customary to allow boys to ring the bells as they liked, and as long as they liked, on Shrove-Tuesday. About that time the boys were discharged and the Clerk rang the 4th bell as the Pancake-bell. That has now been discontinued about ten years.

At the Death-knell three tolls are given for a male, two for a female, on all the bells, both before and after the knell. It was customary to chime all the bells at Funerals, when desired, forty years ago, but now the tenor only is tolled: about an hour before the funeral a few tolls are given by way of notice.

There is nothing peculiar in the Sunday use of the bells.

I have been unable to find any trace of Richard Wood whose name appears on the 4th bell. A local tradition told by the present clerk (whose grandfather and father were clerks before him, and who has himself been in office for thirty years) states that the bell was given by an old shepherd in the time when the fields were open or uninclosed, with the request that it should be rung at a stated time in the morning, in order that people might be warned to reach home in time to attend Divine Service.

LUDDINGTON

S. MARGARET. 2 BELLS.

1. HENRY PENN FUSORE 1710.

2. EDWARD GRIFFIN CH. WA. 1710

The Return of Church Goods from this parish in 1552 is too fragmentary to give any information about the bells.

LUTTON.

S. PETER. 4 BELLS.

1. [+ 101] JESVS : SPEDE : ME : OMИIA : FIAИT : AD : GLORIAM : DEI 1610.
   [+ 15] ROBARTVS : PRICE : JOHANNES : LOFTES.
   (Diam. 27½ in.)
2. [+ 15] JOHN FERNE C W TOBIE.ИORRIS CAST ME 1682.
   (Diam. 28¾ in.)
3. [+ 65] CVM : VOCO : AD : ECCLE-SIAM : VENITE : ROBARTVS PRICE ARMIGAR 1604.
   (Diam. 31 in.)
4. [+ 65] NON [□ 100] CLAMOR [□ 98] SED [□ 100] AMOR [□ 98] CANTAT IN [□ 100] AVRE [□ 98] DEI 1619.
   (Diam. 34½ in.)

In 1552 there were:

"It' iij gret bells & one sauntus bell.
It' ij hand bells."

Robert Loftys died in 1572 possessed of two Manors in Lutton which he left to John Loftys, his son and heir, whose name appears on the 1st bell. John Loftys (who was 19 years of age at his father's death) appears to have died about the year 1619 *(Bridges)*.

There are several elaborate monuments in the church to members of the family of Apreece or Price.

At the Death-knell three tolls are given for a male, two for a female, on each bell before the knell.

On Sunday the 1st bell is rung at 8 a.m. For Divine Service the bells are chimed, and the Sermon-bell (tenor) is rung.

The 1st, 2nd and 3rd bells are much damaged.

The bell frames are in a very unsound and unsafe condition.

MAIDFORD.

SS. PETER AND PAUL. 2 BELLS.

1. R A 1625.
(Diam. 32 in.)

2. HENRY BAGLEY MADE ME 1663.
(Diam. 37½ in.)

In 1552 there were "ij bellꝑ in the steples & a sauncteꝑ bell."

The initials on the 1st bell are those of Robert Atton the founder (see p. 114).

The Pancake-bell is rung on Shrove-Tuesday.

MAIDWELL.

S. MARY. 5 BELLS.

1. EDWARD ARNOLD S^{T} NEOTS FECIT SEPT^{R} 18 · 1772.
(Diam. 27 in.)

2, 3, 4. 1772.
(Diams. 29, 30, 32 in.)

5. EDWARD ARNOLD S^{T} NEOTS FECIT O 1772 O
(Diam. 36 in.)

In 1700 there were four bells, the tenor being inscribed:

Mille quadringentis octogintaque duobus annis fusa fui lapsis ab origine chricti agenetrice pia protervis dicta Maria *(sic)*. *Bridges.*

MARHOLM.

S. MARY. 1 BELL.

1. TOBY NORRIS CAST ME 1673.

In 1552 there were "ij bellꝑ & a sans bell yn y^{e} steple."

MARSTON TRUSSEL.

S. NICOLAS. 5 BELLS.

1. ABCD EFGHI KLMNO 1612 [▽ 1.]
(Diam. 27½ in.)
2. GOD SAVE THE KING 1622 [▽ 1.]
(Diam. 27½ in.)
3. MARKE BREWSTER MARCHANT GAVE THE GREAT BELL OF THIS RING 1621 [▽ 1.]
(Diam. 29½ in.)
4. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1622 [▽ 1.]
(Diam. 33½ in.)
5 IH'Ƨ : NAZARENVS REX IVDEORVM FILI DEI MISERERE MEI 1623 MARKE BREWSTER GAVE THIS BELL [▽ 1.]
(Diam. 37½ in.)

Within the church is the tomb of the donor of the tenor bell, the epitaph upon which tells us something about him:

THIS IS THE MONVMENT OF MR. MARKE BREWSTER LATE OF LONDON MARCHAVNT FREE OF Y^E WO^LL COMPANIE OF THE IREMONGERS THERE WHO DIED IN THE CITY OF MOSCO IN RVSSIA IN ANNO D̄NI 1612 & GAVE & BEQVEATHED TO THIS CHVRCH XL^li TO BVY A GREAT BELL INTO THE SAME CHVRCH AND ALSO TO THE POORE OF THIS PARISH iiij^li X^s

MARSTON S. LAWRENCE.

S. LAWRENCE. 5 BELLS.

1. [Illegible excepting the date 1627.]
(Diam. 30 in.)

2. [+ 62] PRO [□ 10] THOME [□ 11] LAVDE [□ 10] RESONABO [□ 11] MODO [□ 10] SIDE [□ 11] FRAVDE.
(Diam. 32 in.)

3. [+ 62] EOWARDI [□ 10] NOTA [□ 11] SONET [□ 10] NEC [□ 11] DVLCI-SISMA [□ 10] TOTA.
(Diam. 35¾ in.)

4. PRAYES THE LORD 1627.
(Diam. 37½ in.)

5. BY MY VOYCE THE PEOPLE MAY KNOW TO COME TO HEARE THE WORD OF GOD HENRY BAGLEY MADE MEE 1639.
(Diam. 41½ in.)

In 1552 there were "iiij bellꝭ in y^e^ stepull & a sanct' bell."

At the Death-knell thrice three tolls are given for a male, thrice two for a female, both before and after the knell.

At Funerals the tenor is tolled as an "Invitation Bell" about an hour before the interment takes place. The same bell is again tolled immediately before and (if desired) after the office is said.

On Sunday the 1st bell is rung at 7 a.m. in summer and at 8 a.m. in winter: the 2nd and 3rd bells are rung at 9 a.m. For Divine Service the bells are chimed and the Sermon-bell is rung. If Evensong is to follow the 1st bell is rung at the close of Morning Service.

A bell is rung for Vestry Meetings.

MAXEY.

S. MARY. 6 BELLS.

1. C. & G. MEARS FOUNDERS LONDON 1853.
(Diam. 27¾ in.)

2. ·⋮· THO. OSBORN FECIT 1800 ·⋮· ·⋮·
(Diam. 29½ in.)

3, 4. [+ 15] THOMAS NORRIS MADE MEE 1661.
(Diams. 32¾, 34½ in.)

5. THOMAS OSBORN FOUNDER DOWNHAM NORFOLK 1800 ·⁝· ·⁝· ·⁝· ·⁝· ·⁝· ·⁝· ·⁝·
(Diam. 37 in. Cracked, and iron band round.)

6. [+ 15] THOMAS NORRIS MADE MEE 1661 W KING J FREEMAN.
(Diam. 41 in. Cracked, and iron band round.)

In 1552 there were "iij bellꝑ & a lyttull bell."

Prior to 1853 (when the 1st bell was purchased by subscription) there were only five bells. The ring was then rehung and tuned. The old bell frame was dated 1661.

At the Death-knell three tolls are given for a male, two for a female.

In the Chapel at Deeping-gate in this parish there were three bells in the steeple in 2 Edward VI. *(Bridges.)*

MEARS ASHBY.

ALL SAINTS. 4 BELLS.

1. JOHN CALLIS CHURCHWARDEN E ARNOLD FECIT 1793.
(Diam. 32 in.)

2. [+ 81] GOD SAVE [I K □ 69] OVR KING 1621 E R
(Diam. 33½ in.)

3. [+ 22] A BOC FORI KLARO PORST [□ 37.] [▽ 1.]
(Diam. 37 in.)

4. IHS NAZARENVS REX IVDEORVM FILI DEI MISERERE MEI S. PRATT. & W. CHURCH HIEROPHYLACIBUS T. & J. EAYRE FECERUNT ♙ 1718 O O
(Diam. 39½ in.)

A bell is rung daily at noon.

The Gleaning-bell is rung at 8 a.m. and at 7 p.m. during harvest, and the Pancake-bell at 11 a.m. on Shrove-Tuesday.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, both before and after the knell.

On Sunday a bell is rung at 9 a.m. (?) and again after Morning Service.

For Divine Service the bells are chimed, after which the 1st bell is rung.

Peals are rung at 7 a.m. and after each Service on the "Feast Sunday," on New Year's Eve, and on the Great Festivals.

MIDDLETON CHENEY.

ALL SAINTS. 6 BELLS AND A PRIEST'S BELL.

1. GEORGIVS HOLMAN ꝺNS ꝺE WARKEWORTH DEDIT 1671.
(Diam. 35 in.)
2. CANTATE DOMINO CANTICVM NOVVM HENRY BAGLE MADE MEE 1659 R H [⌂ 59.]
(Diam. 37 in.)
3. WILLIAM PARIS JAMES CARTER CHURCHWARDENS 1680.
(Diam. 39 in.)
4. MATTHEW ИEAL FRAИCIS IAↃKMAИ CHVRCH-WARDEИS WILLIAM BAGLY MADE MEE 1693.
(Diam. 41 in.)
5. THOMAS WARDE [□ *] WILLIAM JUDGE C W THOMAS PEN [□ *] NICOLAS PARRIS I K MADE MEE [□ *] 1651 [□ *]
(Diam. 46 in. * Fleur-de-lys.)
6. LET AARONS BELLS BE CONTINVALI AMVNG VS RVNG THE WORD STILL PREACHT AND AN HALLELV : JAH SONG 1640 [⌂ 59.]
(Diam. 51 in.)

Priest's Bell:

J. BRIANT HERTFORD 1810.
(Diam. 16 in.)

In 1552 there were "iiij bell^{e} in y^{e} steple & a sanct' bell."

George Holman Esq. (Lord of the Manor of Warkworth) possessed a Manor here. (See Pedigree &c. in *Baker*, vol. i. p. 740.)

For a doggerel on these bells see p. 148.

A bell is rung daily at noon.

The Pancake-bell is rung on Shrove-Tuesday.

MILTON MALSOR.

HOLY CROSS. 5 BELLS.

1. CANTATE DOMINO CANTICVM NOVVM 1686.
(Diam. 30 in.)

2, 4. HENRY BAGLEY MADE MEE 1686.
(Diams. 32, 36 in.)

3. MATTHEW BAGLEY MADE MEE 1686.
(Diam. 34 in.)

5. EDWARD DRY AND STEPHEN MILES CHVRCHWARDENS 1686 O
(Diam. 40 in.)

Edward Dry was probably one of the eight sons of "William Dry Yeoman who was Lord of a Manor in this towne called Mantell's Manor," and who died 23rd September, 1637. (See his epitaph in *Bridges*, vol. i. p. 377.)

The Pancake-bell is rung on Shrove-Tuesday, and the Gleaning-bell at 8 a.m. during Harvest.

Daily (Sunday excepted), throughout the year, a "dinner bell" is rung at noon.

At the Death-knell thrice three tolls are given for a man, thrice two for a woman, and three times for a child.

On Sunday a bell is rung at 8 a.m. For Divine Service the tenor bell is rung, then all are chimed, after which the 1st bell is tolled.

MORETON PINKNEY.

S. MARY THE VIRGIN. 5 BELLS.

1. GOD SAVE THE KING 1629 [▽ 1.]
(Diam. 30½ in.)

2. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1629 [▽ 1.]
(Diam. 32 in.)

3, 4. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1629 [▽ 1.]
(Diams. 34, 37 in.)

5. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE 1629 [▽ 1.]
(Diam. 41½ in.)

In 1552 there were "iiij great bellꝭ & a sanctꝭ bell in the steple."

The Pancake-bell (4th) is rung on Shrove-Tuesday at 11 a.m.

At the Death-knell three tolls are given for a male, two for a female, before the knell.

At a Funeral the tenor bell is tolled for ten minutes three hours before, and again for ten minutes two hours before the time fixed for the interment, the bell is then again tolled until the procession arrives.

On Sunday two bells are chimed at 8 a.m. For Divine Service the bells are chimed and the tenor sounded: at the close of Morning Service the 1st bell is rung.

A peal is rung early on three mornings before, and on every evening of the last week before Christmas.

MOULTON.

SS. PETER AND PAUL. 6 BELLS.

1. OMNIA FIANT AD GLORIAM DEI E. ARNOLD FECIT 1795.
(Diam. 33 in.)

2. REV^{D} W^{M} STANTON VICAR. W^{M} PELL MOULTON LODGE S CLARK PAGE BARBER CHURCH-WARDENS.

(Diam. 34¼ in.)

3, 4. REV^{D} W^{M} STANTON VICAR W^{M} PELL MOULTON LODGE S. CLARK PAGE BARBER CHURCH-WARDENS E. A. FECIT 1795.

(Diams. 36½, 38 in.)

5. REV^{D} W^{M} STANTON VICAR W^{M} PELL MOULTON LODGE S. CLARK PAGE BARBER CHURCH-WARDENS E. ARNOLD LEICESTER FECIT.

6. I TO THE CHURCH THE LIVEING CALL AND TO THE GRAVE DO SUMMONS ALL. E. ARNOLD LEICESTER FECIT 1795.

(Diam. 45¼ in.)

In 1552 the Inventory of Church Goods here reported:

"Itm̃ iiij bellꝙ & a sanct' bell.

"Itm̃ one other great bell hangyng in one frame by it selfe bought by Thomas Collꝙ & Thomas Lucke And by y^{e} consent of y^{e} hooll ꝑyshe for theyse causes folowyng (y^{t} is to say) to be y^{e} clocke bell And to have it ronge whan any casualtyes shall chaunce And for y^{e} gatheryng togyther y^{e} Inhabytantꝙ of y^{e} sayd towne to y^{e} courte & other theyr necessaryes And not gyven to y^{e} sayd churche."

In 1700 there were five bells. The 3rd and 4th were dated 1664, and the tenor was inscribed:

Sancte Confessor Christi Benedicte Ora Pro Nobis Deum.

There was then a tradition current that two of those bells were brought from the Priory of S. Andrew, Northampton, upon the dissolution of that House.* Such was probably the case, for the last Prior of S.

* *Bridges*, vol. i. p. 419.

Andrew's was appointed Vicar of this parish in 1540. There is another tradition that a bell being unhung at Broughton a party of Moulton people went there, stole the bell, and brought it to their own parish. The bell referred to was the ancient tenor bell described above: another version of the story is, however, told by Throsby, in a footnote in his edition of *Thoroton's Nottinghamshire*, in which we are also told something more about the bell itself:

"I may just observe that this year, 1795, a gentleman of considerable fortune came to Leicester purposely to see an old bell brought to Mr. Arnold, bellfounder, to be recast. On it was the head of Henry III. King of England in the time of Pope Benedict. Round the crown this:

Saunctie Confessor Christi Benedicte Ora Pro Nobis Deum.

"The history of this bell is this—that when Broughton Church in Northamptonshire was knocked down by Cromwell, the bell was taken to the Church of Moulton, near Northampton; thence brought to Leicester in 1795, to be recast with the rest of the church bells. Its weight 27 cwt. Mr. Smith, the gentleman noticed above, as a curioso in ancient bells, says there is only one of the same age that he knows of in England" (vol. ii. p. 88).

Now, as Broughton Church was not "knocked down by Cromwell," and is moreover a considerable distance from Moulton, whilst Boughton is near at hand, there is, I think, little doubt that the bell in question came—if it did not originally belong to Moulton—from the latter place. This opinion is supported by the fact that the ancient Church of Boughton, being a considerable distance from the village was deserted in the sixteenth century, and allowed to fall into decay. It had two bells, one of which was broken down by thieves in the night and afterwards sold by the parishioners (see under Boughton, p. 196), and the second not unlikely, under the circumstances, found its way to Moulton.

The Rev. Wm. Stanton, whose name appears upon the present bells, was the son of a former Vicar of the same name. He was instituted 2nd September, 1768, and died, the oldest Incumbent in the county,

on the 22nd September, 1830, aged eighty-seven years, having been Vicar of the parish for sixty-two years.

Mr. William Pell of Moulton Lodge was a landowner here.

A Morning-bell is rung daily at 5 a.m. in summer (this is rung at 4 a.m. during harvest) at 6 a.m. in winter. A Daily-bell is also rung at noon, and again at 8 p.m. (the Curfew). On Sunday these are omitted.

At the Death-knell (the 5th or 6th bell) thrice three tolls are given for a male, thrice two for a female. The 3rd bell is used for a child.

When a Funeral is to take place the 2nd bell is rung immediately after the usual bell at noon on that day: this is called "the Winding-bell" (see p. 154). At the death of a ringer a dumb peal is rung. At Funerals the bell is tolled for about fifteen minutes, and "raised" at the moment the procession is supposed to start from the house.

On Sunday, if a sermon is to be preached at the Morning Service, the 2nd bell is rung at 7 a.m.; this is called the Sermon-bell. Two bells are rung at 8 a.m. For Divine Service the bells are chimed: at the close of Morning Service one bell is rung, and at one o'clock two bells. For Evensong the bells are chimed.

NASEBY.

ALL SAINTS. 5 BELLS.

1. GOD SAVE THE KING 1633 [▽ 1.]
(Diam. 31½ in. Three impressions of Charles the First's crowns on the rim.)

2, 3. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE MEI 1640 [▽ 1.]
(Diam. 33½ and 34½ in. The 3rd is dated 1633.)

4. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE 1633 [▽ 1.]
(Diam. 38½ in.)

5. STATVTVM EST OMNIBVS SEMEL MORI 1633 [▽ 1.]
(Diam. 42½ in.)

NASSINGTON.

S. MARY. 5 BELLS.

1. CAST BY JOHN WARNER & SONS LONDON 1874.
(Diam. 27 in.)
2. X W MEATES T THACKER C·W TOBY NORRIS CAST ME 1686.
(Diam. 30½ in.)
3. OMNIA FIANT AD GLORIAM DEI J EAYRE FECIT. T. NEVE PREBEND. L MALE T HANDSON C · W
(Diam. 31 in.)
4. THOMAS NORRIS MADE ME 1642.
(Diam. 34 in.)
5. EDW HANDSON ROB OSBORN CHURCHWARDENS THO^{S} OSBORN FECIT DOWNHAM NORFOLK 1801.
(Diam. 39 in.)

In 1552 there were "fower belles."

"The patronage belongs to Nassington Prebendary in the Church of Lincoln" (*Bridges*, vol. ii. p. 468). This explains the presence of "T. Neve Prebend" on the 3rd bell.

The Gleaning-bell is rung at 8 a.m. and at 6 p.m. during harvest.

At the Death-knell three tolls are given for a male, two for a female.

NEWBOROUGH.

S. BARTHOLOMEW. 2 BELLS.

1. WILLIAM DOBSON, FOUNDER, DOWNHAM NORFOLK 1828.
(Diam. 18½ in. Cracked.)
2. WILLIAM DOBSON, DOWNHAM NORFOLK, FOUNDER, 1828.
(Diam. 21½ in.)

NEWBOTTLE.

S. JAMES. 2 BELLS.

1. Blank.

(Diam. 14 in.)

2. JOHN TURLAN RICHERD MATTHOWS CHURCH-WARDENS 1660.

(Diam. 33 in.)

In 1552 there were "iij bellꝑ in y^e^ stepull & a sanct' bell."

When the church was repaired about a century ago the then church-wardens sold two bells and the lead off the roof to pay the cost.

The larger bell is tolled after a Funeral as well as before.

NEWNHAM.

S. MARY OR S. MICHAEL. 6 BELLS.

1. THE FREE GVIFT OF JOHN THORNTON SQVIRE 1660.
2. GOD SAVE THE KING 1633 [▽ 1.]
3, 4. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1632 [▽ 1.]
5, 6. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE [▽ 1.]

In 1552 there were "iij bellꝑ in y^e^ steple & a sanct' bell."

John Thornton, Esq., was Lord of the Manor of Newnham. (See a Pedigree of his family in *Bridges*, vol. i. p. 22.)

The uses of the bells are exactly the same as at the mother church of Badby (see p. 187).

NEWTON BROMSWOLD.

S. PETER. 3 BELLS.

1. GRATA SIT ARGUTA RESONANS CAMPANULA VOCE W HARRIS C. W. 1746.

(Diam. 24½ in.)

2. [+ 73] sancte [□ 75] petre [□ 75] ora [□ 75] pronobis.
And on shoulder of bell [▽ 49] *repeated three times.*
(Diam. 27 in.)

3. GEORGE ROMBKIN
WYTSROP ROMB 1639 [▽ 1.]
(Diam. 30½ in.)

There is a place for a 4th bell, but nothing is known about it.
The Churchwardens' Accounts say:

1752.	Paid for hanging the 2 bells	9 11
	For work done at little bell	1 . 0 . 9
1769.	Nov. 9. Ale when the great bell was taken down	2 . 0

On Sunday a bell is rung at 8 a.m. For Divine Service the bells are chimed.

NEWTON-IN-THE-WILLOWS.

S. Faith. 1 Bell.

1. JOHN RIPPEN CHURCHWARDEN W. TAYLOR S^T NEOTS FECIT 1806.
(Diam. 24 in.)

NORTHAMPTON.

All Saints. 8 Bells.

1. I MEAN TO MAKE IT UNDERSTOOD THAT THOUGH I'M LITTLE YET I'M GOOD
CHAPMAN & MEARS OF LONDON FECERUNT 1782.
(Diam. 33 in.)

2. IF YOU HAVE A JUDICIOUS EAR YOU'LL OWN MY VOICE IS SWEET AND CLEAR
CHAPMAN & MEARS OF LONDON FECERUNT 1782.
(Diam. 33 in.)

3. WHILST THUS WE JOIN IN CHEERFUL SOUND
MAY LOVE AND LOYALTY ABOUND
CHAPMAN & MEARS OF LONDON FECERUNT 1782.
(Diam. 34 in.)

4. THOUGH MUCH AGAINST US MAY BE SAID TO
SPEAK FOR OURSELVES WE'RE NOT AFRAID
CHAPMAN & MEARS OF LONDON FECERUNT 1782.
(Diam. 37 in.)

5. YE PEOPLE ALL WE HEAR US RING
BE FAITHFUL TO YOUR GOD & KING
CHAPMAN & MEARS OF LONDON FECERUNT 1782.
(Diam. 40 in.)

6. SUCH WONDROUS POWER TO MUSIC'S GIVEN IT
ELEVATES THE SOUL TO HEAVEN
CHAPMAN & MEARS OF LONDON FECERUNT 1782.
(Diam. 42 in.)

7. TO HONOUR BOTH OF GOD AND KING OUR VOICES
SHALL IN CONSORT RING
CLARKE HILLYARD ESQ^{RE} MAYOR JOHN LACEY AND
W^{M} MARSHALL BAILIFFS 1782
CHAPMAN & MEARS OF LONDON FECERUNT 1782.
(Diam. 46½ in.)

8. IN WEDLOCK'S BANDS ALL YE WHO JOIN WITH
HANDS YOUR HEARTS UNITE SO SHALL OUR
TUNEFUL TONGUES COMBINE TO LAUD THE
NUPTIAL RITE
MESS^{RS} JNO. WYE AND JNO KING CHURCHWARDENS
CHAPMAN & MEARS OF LONDON FECERUNT 1782
O O O O (Diam 51½ in.)

Prior to 1782 there were six bells only which appear to have been all from Bagley's foundry. These were supposed, according to a doggerel (see p. 149):

Roast beef and marsh mallows
Say the bells of All Hallows.

In 1829 the Corporation of Northampton presented a set of chimes to this church. They were made by John Briant, Bellfounder, of Hertford, and play eight tunes, viz:

On Sunday: "Mariners" and "Hanover" alternately.
Monday: "Highland Laddie."
Tuesday: "Step in."
Wednesday: A March by the then Organist.
Thursday: "T. Billington."
Friday: "Life let us cherish."
Saturday: "The happy clown."

A bell was formerly rung daily at 6 a.m. in the summer and at 7 a.m. in the winter. This has been discontinued about twenty years.

The Curfew (tenor bell) was also formerly rung at 9 p.m. daily. This too has been discontinued for many years.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

On Sunday a bell is rung at 8 a.m. For Divine Service the bells are chimed, after which the treble bell "rings in."

There is a tradition that a woman having lost her way on a dark night, was enabled to find it again by the sound of the nine o'clock Curfew mentioned above, and that she left a sum of money to perpetuate its ringing.

NORTHAMPTON.

S. ANDREW. 1 BELL.

1. JOHN TAYLOR FOUNDER OXFORD 1842.
(Diam. 28½ in.)

NORTHAMPTON.

S. EDMUND. 1 BELL.

At an Inquisition taken at Northampton, 21st September, 1-2 Philip and Mary, before Sir John Fermer, Knight, and George Coldewell,

Mayor, Commissioners, to enquire—amongst other things—concerning lead and bells which belonged to the ancient church of S. Edmund, since destroyed, the twelve jurors said on oath that Humfry Broke of Cotton Ende, near Northampton, sold two bells of the said church of St. Edmund, weighing iiij c. iij qrs. for ijd. ob. q. di the pound.

To this statement (preserved amongst the *Land Revenue Records**) is appended this Inventory:

> "The Chapell of S^{t} Edmunde in Northm̄pton ij Bell^{s} poz (*ponderis*) iiij c iij qrt at xx^{s} the c—— iiij^{li} Due by Humfry Brooke of Cotton Ende near Northampton, and are paid into the hands of Nicholas Brygham."

The modern church of S. Edmund has only one bell inscribed:

J. WARNER & SON FOUNDERS LONDON 1851.
(Diam. 21 in.)

NORTHAMPTON.

S. Giles. 8 Bells.

1. LONG LIFE AND PROSPERITY TO OUR WORTHY SUBSCRIBERS. E. ARNOLD S^{T} NEOTS 1783.
(Diam. 32 in.)
2. OMNIA FIANT AD GLORIAM DEI.
(Diam. 34 in.)
3. WHILE THUS WE JOIN IN CHEERFUL SOUND MAY LOVE AND LOYALTY ABOUND.
(Diam. 37 in.)
4. EDWARD WATKIN VICAR EDWARD KIRBY & JOHN HESKETH CHURCHWARDENS.
(Diam. 38 in.)
5. LET EVERYTHING THAT HATH BREATH PRAISE THE LORD.
(Diam. 41 in.)

* Church Goods. Bundle 1393. File 106, No. 1.

6. SIX BELLS RECAST BY RATE AND TWO TREBLES BY SUBSCRIPTION.
(Diam. 46 in.)
7. THE JOYS OF PEACE OUR INFANT VOICE PROCLAIM WITH HOLLAND FRANCE AMERICA AND SPAIN.
(Diam. 55 in.)
8. EDWARD WATKIN VICAR EDWARD KIRBY AND JOHN HESKETH CHURCHWARDENS.
(Diam. 56 in.)

Prior to 1783 there were six bells only: round the 4th was inscribed (according to *Bridges*):

Sit Pater Flamen, Prolesque micans modulamen.

For a doggerel on these bells see p. 149.
At the Death-knell three tolls are given for a male, two for a female.
For Divine Service the bells are chimed.

NORTHAMPTON.

S. KATHARINE. 1 BELL.

1. W. & J. TAYLOR BELLFOUNDERS OXFORD 1839.
(Diam. 44 in.)

NORTHAMPTON.

S. PETER. 8 BELLS.

1. PEACE AND GOOD NEIGHBOURHOOD [□ 34] 1734.
2. PROSPERITY TO THIS PARISH [□ 34]
3. FEAR GOD HONOUR THE KING [□ 34] 1734.
4. [□ 34]
5. AB. RUDHAL OF GLOUCESTER CAST US ALL 1734.
6. PROSPERITY TO THE CHURCH OF ENGLAND [□ 34] 1734.

7. SIR ARTHUR HASLERIGG BARONET AND NICHOLAS BATTIM ALD. CHURCHWARDENS 1734.
8. THE GIFT OF SIR ARTHUR HASLERIGG BARONET 1734.

(Diam. 42 in.)

Prior to 1734 there were four bells only *(Bridges)*. See a doggerel on p. 148.

Sir Arthur Haslerigg, Bart., of Nosely Hall (the churchwarden of the parish, and donor of the tenor bell in 1734), appears to have possessed certain land in the parish of S. Peter. It was inclosed within the walls of the ancient castle of Northampton, and sold by the Corporation to his ancestor, Robert Haslerigg, Esq., in 1678. Sir Arthur Haslerigg (seventh Baronet) died in 1763.

NORTHAMPTON.

THE HOLY SEPULCHRE. 6 BELLS.

1. + THOMAS RVSSELL MADE ME ROBERT MORRIS AND WILLIAM BVTTLING CHVRCHWARDENS IN 1739.

(Diam. 31 in.)

2. EDWARD WARD AND JOSEPH DOBSON CHVRCHWARDENS 1681.

(Diam. 34 in.)

3. REVD W. BUTLIN VICAR TAYLOR & SON OF LOUGHBORO FOUNDERS
JOSEPH COLLEDGE
CHARLES IRESON JUNR } CHURCHWARDENS 1857.

(Diam. 37½ in.)

4. HENREY BAGLEY MADE MEE 1681 OOOOOO

(Diam. 38 in.)

5. THE REVD THOS WATTS VICAR † THOS ARMFIELD & J. HARRIS C. WARDENS JOHN BRIANT HERTFORD FECIT 1805.

(Diam. 42½ in.)

6. I TO THE CHVRCH THE LIVING CALL AND TO THE GRAVE DO SVMMONS ALL THOMAS RVSSELL OF WOOTTON ME MADE

O JAMES HACKELTON AND WILLIAM CHAMBERLIN LATE JOHN SMITH AND WILLIAM BVTLIN PRESENT CHVRCH-WARDENS IN 1733.

(Diam. 43¼ in.)

The tower is mutilated internally to make room for the bells.

See a local doggerel on p. 149.

Over the Tower Arch in the ringing chamber are these lines (*sic*):

Here Bells Melodius move with Art Sublime
And various numbers Beat in Mood & Time
Let Clamour cease the cause of dire Mischance
In Joyfull silence lead the Mystic Dance
So Music raises her Majestic Strains
Whilto Notes Harmonious reach the distant Plaines.

The Curfew was until recent years rung at 8 p.m.

At the Death-knell (which is tolled for a few minutes, then rung) thrice three tolls are given for a male, thrice two for a female.

On Sunday the 1st and 2nd bells are rung at 8 a.m.

For Divine Service the bells are chimed, after which the 1st bell "rings in" for five minutes.

A Peal is rung at midnight on Christmas Eve.

On New Year's Eve a muffled peal is rung from 11.30 to nearly 12 o'clock. The muffles are then removed and lively peals usher in the New Year. As a call to Vestry Meetings the 1st or 2nd bell is rung.

NORTHBOROUGH.

S. ANDREW. 2 BELLS.

1. ISTA : CAMPANA : FACTA : EST : IN : HONORE : STI : ANDREE :

2. CVM VOCO AD ECCLESIAM VENITE W L. A S. 1611.

In 1552 the Inventory recorded:

"ffirst in o^{r} steple ij small belles.
Item A sanct^{e} belle in thand^{e} of Mr. John Brown.
Item one hand belle."

These bells are difficult of access. I have been unable to obtain rubbings, or casts of stamps, if any.

NORTON.

ALL SAINTS. 5 BELLS.

1. GOD SAVE THE KING 1640 [▽ 1.]
(Diam. 34 in.)
2. MLKIHG FEDCBA VTSRQPON KIHGFED VTSRQ 1640 [▽ 1.]
(Diam. 35 in.)
3. MLKIHG FEDCBA VTSRQPON LKIHGFED VTSRXW 1640 [▽ 1.]
(Diam. 37½ in.)
4. MLKIHG FEDCBA VTSR LPON LKIHGF EDCBA 1640 [▽ 1.]
(Diam. 41 in.)
5. TO CHVRCH THE LIVEING I DOE CALL THE DEAD TO GRAVE I SVMMON ALL 1640 [▽ 1.]
(Diam. 48 in.)

In 1552 "Norton next to Daventry" possessed "iij bell^{e} in y^{e} steple & a sanct' bell."

At the Death-knell three tolls are given for a male, two for a female.

On Sunday a bell is rung at 8 a.m. The bells are chimed for Divine Service.

OAKLEY GREAT.

S. MICHAEL. 3 BELLS AND A PRIEST'S BELL.

1. GOD SAVE THE KING 1626 [▽ 1.]
(Diam. 26 in.)

2. [+ 5] ℛ [□ 86] ✪ ✕ ℰ [+ 5] 𝒮 [□ 10 □ *] M [□ 86] 𝔗 [□ 10] M.
(Diam. 28¼ in. * Fleur-de-lys.)

3. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1634 [∪ 1.]
(Diam. 30½ in.)

Priest's Bell:

[+ 22] ℙ𝔊 [+ 22] ℜ𝔈ℜ.
(Diam. 14 in.)

The 2nd bell, which is from the Leicester foundry, has an inscription made up of various letters and stamps all much abraded. The first two letters and the T are small plain Gothic, the E and S are ornate capital Gothic letters, the three M's are in Roman type. A similar bell hangs at Duddington which see at p. 253.

At the Death-knell thrice three tolls are given for a man, thrice two for a woman, and three single ones for a child, before and after the knell.

On Sunday a bell is rung at 9 a.m. For Divine Service the bells are chimed and (when a sermon) the tenor rung.

The Priest's Bell, which is called the "Tintanny," is not now used: it was formerly rung when the clergyman entered the church.

OAKLEY PARVA.

S. PETER. 1 BELL.

1. REV. J. L. SUTTON RECTOR. B PYWELL C. W. J TAYLOR FOUNDER OXFORD AND BIDEFORD 1833.
(Diam. 34½ in.)

The bell is rung at 8 a.m. on Sundays and on Holydays when there is Morning Service.

OLD.

S. ANDREW. 5 BELLS.

1. T. MEARS OF LONDON FECIT 1825.
(Diam. 28 in.)

2. THOMAS HAYES RECTOR : J : WARREN : S : CHAPMAN. C. W. IHS NAZARENUS REX JUDEORUM FILI DEI MISERERE MEI O A D 1723.
(Diam. 30 in.)

3. JAMES [□ 36] FORSYTH [+ 15] P. WILLIAM [□ 36] CHAPMAN [□ 36] JAMES [□ 36] LADD [+ 15] 1631 [▽ 1.]
(Diam. 33 in.)

4. Missi De Delis Habor Nomen Gabrielis [▽ 12 □ 13 □ 18]
(Diam. 36 in.)

5. [+ 58] JOHANNES STEPHENS ME DEDIT WILLIAM CHAPMAN.
GREGARI DEXTER AND JOHN PETTEVER GARDIANI ANNO 1639 [▽ 1.]
(Diam. 40 in.)

Prior to 1825 there were four bells only.

The Rev. Thomas Hayes was instituted in 1720. The Rev. James Forsyth signs the Register as Rector in 1619. He succeeded Dr. Townson, who became Dean of Westminster and Bishop of Salisbury. He died here, and was buried Feb. 16, 1642-3. He made an entry in the Register relative to the plague which visited this parish in 1638. Of the donor of the tenor bell I can learn nothing.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, the tenor bell being used; for children and young persons the lesser bells are used.

On Sunday a bell is rung at 7 a.m. in the summer and at 8 a.m. in winter; two bells are chimed at 9 a.m.

For Divine Service the bells are chimed and the Sermon-bell rung: a bell is also rung at the close of Morning Service.

OLNEY [IN BARBY PARISH].

Baker says "there is a tradition of a chapel having formerly stood in a field still called the chapel close" (vol. i. p. 267)

In the vestry of Barby Church is preserved a small bell which is said to have formerly belonged to the hamlet of Olney: it has no inscription, simply the date "1602."

ORLINGBURY.

S. MARY THE VIRGIN. 5 BELLS.

1. GOD SAVE THE KING. THOMAS MEARS FOUNDER LONDON 1843.
   (Weight 5 cwt. 2 qr. 25 lb.)
2. LET EVERYTHING THAT HATH BREATH PRAISE THE LORD. THOMAS MEARS FOUNDER LONDON 1843.
   (Weight 6 cwt. 2 qr. 17 lb.)
3. THE LORD IS GREAT AND GREATLY TO BE PRAISED. THOMAS MEARS FOUNDER LONDON 1843.
   (Weight 6 cwt. 3 qr. 18 lb.)
4. HOLINESS TO THE LORD. THOMAS MEARS FOUNDER LONDON 1843.
   (Weight 9 cwt. 1 qr. 21 lb.)
5. REJOICE WITH THEM THAT DO REJOICE AND WEEP WITH THEM THAT WEEP. THOMAS MEARS FOUNDER LONDON 1843.
   (Weight 12 cwt. 1 qr. 21 lb.)

In 1700 there were three bells *(Bridges)*.

At the Death-knell three tolls are given for a male, two for a female, before the knell.

On Sunday a bell is rung at 8 a.m., and again immediately after Morning Service. For Divine Service the bells are chimed, after which the treble bell is sounded for five minutes.

ORTON.

ALL SAINTS. 1 BELL.

1. EDWARD ARNOLD S[T] NEOTS FECIT 1775.

OUNDLE.

S. PETER. 8 BELLS.

1. igne fractu,
1868,
Renobata,
per Mears et Stainbank,
London,
1869.
J. Nussey W.
J. D. Watts Russell, Armig, } C. W.
R. Price, Oppid,
EXAUDI ALTERAM PARTEM THO^{S} OSBORN DOWNHAM FECIT 1780.
(Diam. 32¼ in.)

2. igne fracta [*&c. as on 1st bell.*]
AUDI ME INVOCAMTEM, THO^{S} OSBORN, DOWNHAM, FECIT, 1780.
(Diam. 33 in.)

3. igne fracta [*&c. as on 1st bell.*]
Ex · DONO · JOHANNIS · LEWIS · DE · OUNDLE · APOTHECARII · HENRICVS · BAGLEY · ME · FECIT · 1688.
(Diam. 35 in.)

4. ·⁝· OMNIA FIANT AD GLORIAM DEI ⁚· GLORIA PATRI FILIO & SPIRITUI SANCTO ·⁝· 1735 ·⁝· THO ⁚ EAYRE.
(Diam. 38 in.)

5. OMNIA FIANT AD GLORIAM DEI [3 *crowns*] THO ⁚· EAYRE FECIT. JOS ⁚· PALMER AND THO ⁚· RAGSDELL C: W . . 1742 . ˙ .
(Diam. 40 in.)

6. † RICHARD LISSETT VICAR THO ⁚ BLWFIELD W^{M} PALMER CHURCHWARDENS. † JOSEPH EAYRE FECIT 1763 +
(Diam. 45 in.)

7. JOSEPH LODDINGTON VICAR, MILES BERKELEY WILLIAM TODD CHURCHWARDENS, THOMAS OSBORN FECIT A.D. 1801.

(Diam. 48 in.)

8. igne fracta [*&c. as on 1st bell.*]
T : EAYRE FECIT · : · ON THE OLD BELL WAS THE FOLLOWING INSCRIPTION :
THOMAS FRANKLIN PAID FOR ME · OF WHOSE SOLE IHU HAVE MERCE · : · THOMAS RAGSDALL : & : TOBY ROSE C : W. 1748.

(Diam. 53 in.)

Mr. John Lewis appears to have died 3rd December, 1687, immediately before the 3rd bell (which was consequently perhaps a gift under his will) was cast.

Thomas Franklin, whose gift is so properly commemorated upon the tenor bell, was in other ways a benefactor to Oundle. A copy of his will, dated 12th May, 1544, is preserved in the Town Chest.

From it we learn that Thomas Franklin was a weaver who had his shop—his dwelling house appears to have been elsewhere—near to the Market Cross (now destroyed) in the old market place of Oundle. He directed that he should be buried "within S. John's aisle, before the image of S. John Evangelist, being within the parish church of Oundle," and being a member of "Our Lady Guild" he left to it £2. a year to be paid for keeping his obit "within the same church." He bequeathed:

"Item to the reparation of the bells within Oundle Church xij*d.*"

He left his russet gown to one friend, his black gown to a second, and his "sanguine" gown to a third. To one person he left "3 geere viz. a flaxen, harden, & a woolen," to another "a bastard's loom," and to a third "a broad loom."

After other bequests we find:

"Item I bequeath to Katherine my daughter £10. & 2 pairs of flaxen sheets & 1 pair of harden sheets, 6 pieces of pewter, that is to say, 2 pewter platters, 2 pewter dishes, and 2

pewter saucers, and my great spice chest, and my second greatest pot & my second greatest pan."

Richard Ashton, Abbot of Peterborough 1439-1471, consecrated two suits of vestments, one of black velvet and the other of white damask, and also 3 bells at Peterborough for the use of this church. Another bell was also consecrated by his successor Abbot William Ramsey (1471-1496).* In both these cases the bells mentioned were, probably, small hand bells.

In 1700 there were 6 bells only.

At an early hour on Sunday morning the 16th August, 1868—an exceedingly hot and dry month—smoke was seen to issue from the belfry windows of the church. The belfry was on fire and great fear was felt as to the fate of the beautiful steeple. The fire was, however, extinguished before serious damage was done to the stone work. The clock and bellframe were destroyed and four bells (1st, 2nd, 3rd, and 8th) were cracked. The fire had evidently originated under the tenor bell. The belfry floor had been covered a foot or more deep, with sawdust to deaden the sound of the ringing in the church, hence some attributed the mischief to spontaneous combustion, but others who knew that workmen had been employed on the previous afternoon in repairing the clapper of the great bell held a different opinion. This clapper would appear to have a propensity to produce mischief, for when the bells were being rung upon a festive occasion in 1875 it flew out of the bell but fortunately lodged on the frame, and so did no further harm.

Before the 7th bell was recast it is said to have been an ancient one and "very long," and to have required two men to "raise" it.

The Market-bell (5th) is rung every Thursday—Market Day—at 12 o'clock (see p. 154).

On Shrove-Tuesday the 6th and 7th bells are rung together as Pancake-bells.

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* *Bridges*, vol. ii. pp. 410, 558.

At the Death-knell three tolls are given for a male, two for a female, on the 8th, the 1st, and the 2nd bells; after the knell the age of the deceased is tolled if the relatives desire it.

On Sunday the 3rd bell is rung at 7 a.m.; the 3rd and 4th are chimed at 8 a.m. For Divine Service the bells are chimed, and the tenor afterwards rung as a Sermon-bell.

Peals are rung at 7 a.m. on Festivals when there is an Early Celebration; also upon those days, or when any special service takes place, the bells are rung instead of chimed.

OVERSTONE.

S. NICOLAS. 2 BELLS.

1. ABODE FOHIK LORO 1609 [▽ 1.]
(Diam. 25 in. Letters like [□ 53.])

2. HENRICVS BAGLEY ME FECIT 1676.
(Diam. 26 in.)

In 1552 there were in the ancient church taken down in 1803, "iij bellꝑ and a Sanct' bell."

At the same time the bells were put in order, as we find from the following memorandum attached to the Inventory:

"Concordat cũ pˢori Inventoris

Goods sold by the consent of yᵉ holle ꝑysshe at the making of the first Inventorye

Mᵈ one chalice sold by the consent of the holle ꝑysshe wayenge vij ounceꝑ And one Cope of grene damaske for the soñe of iijˡⁱ vjˢ viijᵈ whiche was employed to theis uses followynge

First for whight lymynge the Churche and settynge up of Scripture there—xxvjˢ viijᵈ Itm̃ to the repayring of the leadꝑ—iijˢ iiijᵈ for one bell whele and for trussynge of the Rest—xˢ for makynge of iij brydgeꝑ & repayryng the highe wayes on bothe sides the brydges—xlˢ soñe of the holle chargeꝑ—iiijˡⁱ."

In 1700 there were four bells *(Bridges)*.

OXENDON MAGNA.

S. HELEN. 4 BELLS.

1. 1820 (?).
(Diam. 27 in.)
2. [+ 22] ABDCE GEFGH PQRST KLMNOP
(Diam. 28½ in.)
3. JOHN WARNER & SON FOUNDERS LONDON 1853.
(Diam. 31 in.)
4. OMNIA FIANT AD GLORIAM DEI JOHN JOHNSON & PETER BERRY C : W. A : D 1744 T. E.
(Diam. 33 in.)

The framework being unsafe the bells are only chimed.

"The bellfry is eleven foot three inches long & nine foot three inches broad. Here is a very remarkable polysyllabic echo of which the object or *centrum phonocampticum* is this tower, & particularly the story where the bells are. To a person standing at right angles with the object at a distance of 673 foot, on the western & more rising part of the hill on which the church is built, it returns 13 syllables distinctly." (*Morton's Nat. Hist. of Northants*, p. 357, quoted by Bridges.)

PASSENHAM.

S. GUTHLAC. 5 BELLS.

1. Sancta Maria Ora Pro Nobis [□ 47] O [□ 52.]
(Diam. 34 in.)
2. RICHARD CHANDLER MADE ME 1711.
(Diam. 37 in.)
3. BARTHOLOMEW ATTON MADE ME R A 1624.
(Diam. 38½ in.)
4. [+ 94] A [+ 94] TRVSTY [+ 94] FRENDE [+ 94] IS [+ 94] HARDE [+ 94] TO [+ 94] FYNDE [+ 94] 1585.
(Diam. 43 in.)

5. THIS BELL THE GIFT OF SIR ROBERT BANASTRE AN. DOM. 1635 WAS RECAST AT THE EXPENCE OF CHARLES VISCOUNT MAYNARD & THE PARISHIONERS AN. DOM. 1817 † GLORIA DEO IN EXCELSIS † THE REVND LORAIN SMITH RECTOR. JAMES CLARE & JOHN CLARK C. W. JOHN BRIANT HERTFORD FECIT.

(Diam. 46 in.)

In 1552 there were "iiij grett bellys and one Sanct' bell."
As to the founder of the 4th bell see p. 59.
The tenor bell was previously inscribed:

Ex mero Dono Roberti Banastre Militis Incliti.

Sir Robert Banastre—the donor of the original tenor bell—who was lord of the manor, "raised and beautified" the chancel of the church in 1626. He died 15th December, 1649, aged eighty years, and was buried here.

Sir Robert Banastre settled the manor of Passenham upon his only daughter by his third wife. She (Dorothy) was the first wife of William, second Lord Maynard, from whom the manor descended to Charles, Viscount Maynard, whose name appears upon the present tenor bell. (See *Baker*, vol. ii. p. 189.)

PASTON.

ALL SAINTS. 3 BELLS.

1. [+ 15] OMNIA [□ 36] FIANT [□ 36] AD [□ 36] GLORIAM [□ 36] DEI 1607.

(Diam. 30 in.)

2. JOSEPH EAYRE FECIT JOHN LYDE RECTOR THOMAS HENSON CHURCHWARDEN.

(Diam. 33 in.)

3. PRAISE THE LORD 1601 [▽ 1.]

(Diam. 33 in. Letters like [□ 53]).

In 1539 John Couper "of Thorppe in the parish of Paston" left "to the Sacrament of Paston 6d. & to the bells three strike of barley." *(Whellan's Northants*, p. 670.)

In 1552 the inventory from Paston recorded:

"First in o^{r} steple iij belles
Itm̃ A sanct' belle."

The Rev. John Lloyd was Rector from 1762 to 1771.

PATTISHALL.

HOLY CROSS. 5 BELLS AND A PRIEST'S BELL.

1. [+ 38] GOD SAVE OVR KING 1631 [I K □ 69.]
(Diam. 31 in.)
2. [+ 81] PRAYE2 YE THE LORD 1631.
(Diam. 33 in.)
3. [+ 5] BE · YT · KNOWNE · TO · ALL · THAT · DOTH · ME · SEE · THAT · NEWCOMBE · OF · LEICESTER · MADE · MEE · 1609.
(Diam. 34 in.)
4. SOMROSA POLSATA MONDE MARIA VOCATA 1630.
(Diam. 37 in.)
5. WILLIAM FOLWELL THOMAS HOW CHURCHWARDENS M. BAGLEY MADE ME 1770.
(Diam. 41 in.)

Priest's Bell:
HENRY BAGLEY MADE MEE 1713.
(Diam. 17½ in.)

In 1552 there were "iiij bellꝭ & a sanctꝭ bell in the Steple."

The tenor was previously inscribed:

Sancta Maria.

PAULERSPURY.

S. JAMES. 5 BELLS.

1. [+ 16] Sancta Anna Ora Pro Nobis [▽ 4.]
(Diam. 31 in.)

2. HENRY BAGLEE MADE MEE 1654.
(Diam. 34 in.)
3. PRAYSE YE THE LORDE ALWAYSE 1623.
(Diam. 37 in.)
4. Vox dñi ihū xpi hoc ex ultacionis [□ 18 □ 24 □ 3]
(Diam. 41 in. For initial V see [□ 30]).
5. BARTHOLOMEW ATTVN MADE ME 1613.
(Diam. 44 in.)

In 1552 there were "fyve bellꝭ one sanct' bell ij handebellꝭ."

There is a tradition that the five ancient bells here were brought by Sir Nicholas Throckmorton from Luffield Abbey, upon the dissolution of that House. He was Lord of the Manor of Paulerspury. Brown Willis in his *History of Buckinghamshire* mentions the same tradition as being current at Luffield.

PEAKIRK.

S. Pega. 2 Bells.

1. THANKES BE TO GOD.
2. THOMAS NORRIS MADE ME 1677.

In 1552 "Peykyrke" possessed:

"Fyrst in o' Steple ij smale bellꝭ
It' on handebell."

The Pancake-bell is rung on Shrove-Tuesday.

On Sunday a bell is rung at 7 a.m., and again at the conclusion of Morning Service. For Divine Service the bells are chimed.

PETERBOROUGH CATHEDRAL.

S. Peter. 5 Bells.

1. TE DECET HYMNVS. RICH. RYNOLDS LL.D PRÆB : HENRY PENN FVSORE 1709.
(Diam. 39 in.)

2. PSALLAM DEO MEO QVAMDIU SVM. THO. BALL PRÆB : 1709.
(Diam. 42 in.)

3. MAGNIFICATE DOMINVM MECVM. JOHN EVANS PRÆB : HEN : PENN FVSORE 1709.
(Diam. 45 in.)

4. HERBERT MARSH D D. BISHOP OF PETERBOROUGH : THO^{S} TURTON D D. DEAN OF PETERBOROUGH : W^{M} STRONG D D. ARCHDEACON OF NORTHAMPTON. JOHN JAMES D D.; W^{M} M^{C}DONALL M.A; W^{M} TOURNAY D D; JOS^{H} STEP^{N} PRATT LL.B. S. MADAN D D : & THO^{S} HUGHES B D; PRÆBENDARIES · 1831.
(Diam. 48 in.)

5. PACEM TE POSCIMVS OMNES CONCORDIE RES PARVÆ CRESCVNT 1709. RICH^{D} CVMBERLAND EP^{O}.
(Diam. 56$\frac{3}{4}$ in.)

The first reference to the bell, or bells, belonging to the Monastery I have met with is with regard to a privilege which the monks here are said to have had granted to them by Gregory IX. (1227-1241). Whenever the country should be placed under an interdict the monks of Peterborough might say their service to themselves within the church in a low voice, but with the doors shut and without the ringing of a bell.*

That there were bells in the early part, or middle, of the thirteenth century is evident from the notices preserved of their being then rung upon the anniversaries, or obits, of several of the abbots,† and an addition to their number was made about the year 1250, when Johannes

* *Gunton's Hist. of the Church of Peterborough* (1686), p. 30. † Ibid, p. 298.

de Caleto—the 30th Abbot—gave a great bell to the church, whereon was inscribed:

Jon de Caux Abbas Oswaldo consecrat hoc vas.

At the same time, or perhaps a few years later, the sacrist Richardus de London (afterwards 32nd Abbot) not only erected "the great steeple wherein the bells hang," but gave two bells which were called after him *Les Londres.**

Upon the dissolution of the Monastery an Inventory was taken dated "30th November 1539 being the 31 of King Henry 8," from which we learn the following particulars as to the bells then existing:

"In the Chappel of Low
Item . . . . three Bells to ring in the Chappel
In the Infirmary Chappel
. . . . .
Item one little Bell
. . . . . .
Item In the two steeples of the Monastery at the Front Bells 10
and in other several places of the houses Bells 4
. . . . . .
all which goods were assigned to the said abbot being Guardian for the same time by the Commissioners
Philip Pryce
John Tregounal and others."†

It is evident that "bells 4" in "other several places of the houses" are those mentioned as being in the chapel of Low and in the Infirmary chapel. These four bells were probably sold soon after the Inventory was taken, but the grand ring of ten bells was allowed to remain. When the soldiers of the Commonwealth were quartered here they amused themselves, but annoyed and disturbed the inhabitants, by continually jangling the bells. In "a Short & True Narrative of the

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* *Gunton*, p. 37. † Ibid, p. 65.

Rifling and Defacing the Cathedral Church of Peterborough in the year 1643," preserved in Gunton's History,* is an account of an expedient adopted by the people to put a stop to such noisy proceedings:

> "One thing indeed I must needs clear the Souldiers of which *Mercurius Rusticus* upon misinformation charges them with viz.: That they took away the Bell-Clappers and sold them, with the Brass they plucked off from the Tombs. The mistake was this: The neighbourhood being continually disturbed with the Souldiers jangling & ringing the Bells auker,† as though there had been a scare-fire (though there was no other but what they themselves had made) some of the inhabitants by night took away the clappers, & hid them in the Roof of the church, on purpose only to free their ears from that confused noise; which gave occasion to such as did not know it, to think the souldiers had stolen them away."

The Account Books of the Dean and Chapter furnish a few entries relating to the ancient bells:

1548

To Chr. Smith for a bell Clapper at the Cross altar ..... 1*d.*

1629.

Carpenter

To Mansfeild Woodfyne 8 daies worck abowte the reparing the Bells..... xviij*s.* viij*d.*

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* Page 336.

† Auker, *i.e.* backwards: bells are rung "auk" to give alarm of fire.

Mr. Alderman Robert Heyricke writing from Leicester to his brother Sir William Heyricke, in London, under date of 17th December, 1616, says:

"This mornyng about 9 of the clok, as I was coomyng forthe of my chamber, the bells at sent Martins very sodenly *rung acord* [*i.e. aukered*] and presently woord was brought me y^{t} y^{e} fyar was [in the] Fryars, and presently woord came y^{t} yt was a kylln of Robart Ereks adjoyninge to the Fryars, in a very daungerous place, where g^{t} store of corne and hay lay nere, but, the Lord be praysed, yt was qwikly qwenched."

	To Mansfeild making a new wheele for the sermon bell and for nailes for the same	xiij*s.* viij*d.*
	For the loane of 2 pare of screwes to take up the bell out of hir frames	iij*s.* iiij*d.*
	For laying a beame over the Timbers of y^e^ gret bells	xij*d.*
Rope and Whittewer		
	For a hide of Whitlether	viij*s.* iiij*d.*
	To Gill for 2 days lyning balthbricks and ropes	ij*s.*
	For a gib rope waing 11 li at 7d y^e^ li.....	vj*s.* v*d.*
	To Robart Parker for a bell rope waing 21li at 5di y^e^ li	viij*s.* ix*d.*
	To Gill one day mending baltbricks	xiiij*d.*
Smith.		
	To John Stinens for iron worck about the bells and	xxvj*s.*
	To John Stinens for all the iron worck abowte the great bell only as his bill sheweth	lix*s.* ij*d.*
1665	7 June Given the ringers for ringing the Great Bells at the overthrow of the Dutch fleet	5*s.* 0*

The "great bells" continued to hang until the year 1709, when they were taken down. Some idea of their weight may be estimated from the fact that "a tunable peal of ten was cast out of the four great bells with very little addition, and the whole charge of founding, hanging, and framing, was defrayed by parting with the others to the founder, who also gave a benefaction of £50 towards adorning the altar."† Indeed, it may fairly be presumed that the ancient ten bells must have been of very considerable weight, much heavier than the present unrivalled ring at Exeter Cathedral.

The work of recasting was intrusted to Henry Penn, who had opened

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* Extracted by Rev. W. D. Sweeting. † *Bridges*, vol. 2, p. 548.

his foundry at Peterborough a few years previously. The bells were inscribed:

1. Cantemus Domino Canticum Novum. Henry Penn Fusore 1709.
2. Venite Exultemus Domino. William Waring Precent. 1709.
3. Gloria Deo in Excelsis. Richard Cumberland, Præb. Henry Penn, Fusore 1709.
4. Voce mea ad Dom. John Balderston DD. Præb. 1709.
5. Benedictum sit Nomen Domini. John Taylor A.M., Præb. 1709.
6, 7, and 8. Like the present 1, 2, and 3.
9. Te Deum laudamus. White Kennett S.S.T.P. Decano; Henry Penn Fusore 1709.
10. The present 5th.*

These bells were hung in the North-Western Tower, but were only rung for a few years, it being thought that the vibration endangered the safety of the West front of the Cathedral.

In 1831 the 9th bell (the present 4th) being cracked it was recast, and on the 15th of April in that year five bells were removed from the tower, they having been sold to Mr. Dobson, then a bellfounder at Downham, Norfolk, who is said to have used the metal in casting a ring of six bells, which now hangs in the Church of Witham-on-the-Hill, Lincolnshire.

The Peterborough folk were, not unnaturally, somewhat annoyed when the ring, once so noble, was reduced to the meagre number of five bells: and only recently a number of volunteer ringers had an interview with a leading member of the Chapter urging the restoration of the ring. He was quite ready to further their wish, but an application to the Cathedral architect elicited an opinion that ringing would endanger the West Front.

The present five bells, which remain in the position they occupied when there was a ring of ten, are never rung in peal; the 1st and 5th

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* *Notes and Queries*, 3 S. vol. ix. p. 117.

only have "stays." It may be worth consideration whether the weight of the bells as now hung being very unequally distributed in the tower does not tend to promote the danger to the edifice of which the Dean and Chapter are afraid.

The Curfew is sounded at 8 p.m. in winter; at 9 p.m in summer.

The tenor bell is rung at Death-knells and Funerals of adults, and the treble in case of children, but in either case only upon the payment of a special fee.

On Sunday the bells are chimed for ten minutes before each service after which the tenor bell is tolled for five minutes.

On other days for Matins and Evensong three bells are chimed for five minutes, then two for five minutes, after which the tenor is sounded alone for five minutes.

For the Early Service the treble bell only is used.

There is a traditionary belief that if the cathedral bell and the clock of the parish church strike together there will be death in the Minster yard.

PETERBOROUGH.

S. JOHN BAPTIST. 8 BELLS AND A PRIEST'S BELL.

1. THE LORD TO PRAISE MY VOICE I'LL RAISE 1808.
   (Weight 8 cwt. 1 qr. 8 lbs.)
2. WILLIAM DOBSON DOWNHAM, NORFOLK, FOUNDER, 1808.
   (Weight 8 cwt. 0 qr. 14 lbs.)
3. LONG LIVE KING GEORGE THE THIRD. W^{M} DOBSON FECIT 1808.
   (Weight 9 cwt. 0 qr. 22 lbs.)
4. GIVE NO OFFENCE TO THE CHURCH. W^{M} DOBSON FECIT 1808.
   (Weight 10 cwt. 2 qrs. 12 lbs.)
5. OUR VOICES SHALL WITH JOYFUL SOUND
   MAKE HILLS AND VALLEYS ECHO ROUND 1808.
   (Weight 12 cwt. 1 qr. 26 lbs.)

6. WM ELLIOTT AND FRENCH LAWRENCE ESQUIRES MEMBERS OF PARLIAMENT FOR THE CITY DONORS 1808.
   (Weight 14 cwt. 1 qr. 12 lbs.)
7. EARL FITZWILLIAM, VISCOUNT MILTON, AND THE REVD WM STRONG DD. ARCHDEACON OF NORTHAMPTON DONORS 1808.
   (Weight 20 cwt. 1 qr. 2 lbs.)
8. THE REVD JOSEPH STEPHEN PRATT LL.B. PREBENDARY OF THE CATHEDRAL VICAR: STEPHEN SHEPPEARD, WILLIAM SALMAN AND WM SIMPSON CHURCHWARDENS 1808.
   (Weight 28 cwt. 1 qr. 3 lbs.)

Priest's Bell:

W. HAWKINGS TOBIE NORRIS CAST ME 1675.

The ancient Churchwardens' Accounts of this parish supply some curious information about the bells and their uses.

A° D° Milesimo° ccccmo lxvijo
In Festo Natat Sci Johis Baptist.

Receyved for the grete bell.....	vj*d.*
and of Syr John Bown	iij*d.*
Payd for the yer tyme of the fownder Abbot Genge*	xxj*d.*

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* William Genge was elected Abbot of Peterborough in 1397 and died in 1409. In his time the ancient parish church of S. John Baptist (which stood east of the cathedral at the end of the town) was entirely taken down, and the materials employed in the erection of the present structure, which was completed in 1407, when the first mass was celebrated therein by Abbot Genge, "on the festival of the Martyrs John and Paul" *(Bridges)*. The "yer (year) tyme" was the "year-mind," obit, or anniversary of the Abbot's death, when special masses were said for the good of his soul.

	Also payd for mendyng ..... & trussyng of the bellys to dyverse men and for yern (iron) & workmanshepe to them	xiij*s.*	
	A° Dni Mcccclxviij°		
	Rec. of the blak vicar*		iiij*d.*
	Rec. of the vicar that was Sir Rich. Chapman†		iiij*d.*
	Itm̃ solv' to John Roper of Yaxley for iiij Bellrops		iiij*d.*
	to Thomas Mason for the sanctus belrope	ij*s.*	iiij*d.*
1469.	It' rec. of John A Thorpe for the grete bell for his wyff		iiij*d.*
	of Dom‡ John Glinton for the grete bell for Mayst' John Lenge		viij*d.*
	of John Gybson for the theyrd bell for his dowtyr		ij*d.*
	of Wat' Watson for the grete bell for Aylson Pere		xij*d.*
	Payd for ij horse hydes for iij bawdryks§ & for making of them	iij*s.*	j*d.*
	Payd unto Syr Willm̃ Wellys for kepyng of the clokk & chymes ..... for 1 yer	viij*s.*	
1471.	Itm̃ rec. of Thomas Bolton for the grete bell for iij tymys		xij*d.*
	of H Pylton for all the bellys		iiij*d.*
	of Dom Edmund Lyn for the grete bell		iiij*d.*
	of a Chapman y^t departyd the world in y^ts Pysch		iiij*d.*
1473.	Receyts. Fyrst in yer above wryten rec of Will Catall for the grete bell		iiij*d.*

* The "blak Vicar" may have been a Benedictine (or Black Monk so called in allusion to his dress) in contrast to the secular "Sir" Priest.

† Richard Chapman was instituted Vicar 7th January, 1468 (or 1469).

‡ Dom. (*Dominus*) a title of respect given to Canons.

§ The bauderick was a leather attached to the clapper by which it was suspended to the bell.

Itm̃ rec of Maystras Est for all the bells ..... xij*d.*
Itm̃ payd for the secand bell qwele makyng p'c iij*s.*
Itm̃ payd for iij waynscots to the qwelys of the sayd bellys ..... ij*s.* vj*d.*
Itm̃ payd for the sawyng of the said waynsckots v*d.*
Itm̃ payd for the gochon makyng of the thyrde bell ..... iiij*d.*
Itm̃ payd to Stevyn Wryth & Will^m^ his felow for mendyng of the belles..... xiiij*d.*
Itm̃ payd for a tre & carrage from Newton for yokkys to the bellys ..... iiij. vj*d.*
Itm̃ payd to the wrytts for hewyng of the said tre ..... *(Blank)*
Itm̃ payd for iij ston of fembylls for ropys ..... ij*s.* 1*d.*
Itm̃ payd for makyng of iiij ropys of the said fembylls ..... xij*d.*
Itm̃ payd for mendyng of all the bellys claprise v*s.* iiij*d.*
Itm̃ payd for makyng of bawdrykks & leddyrs to them to the bellys..... iij*s.*
Itm̃ paid for ryngyng a yense (against) my Lord of Lynckcoln at his Vysytacyon ..... ij*d.*
1474. Itm̃ rec of Dom Ric. Ocksford for the grete bell iiij*d.*
Itm̃. rec of the Bayly of Eyebery Will^m^ Cattall for the grete bell ..... iiij*d.*
Itm̃ payd for makyng of the thyrd bell qwele & the lytell bell qwele to Rob^t^ Brown of Botylbrigge..... iij*s.* iiij*d.*
Itm̃ payd to Rob^t^ Stokton for makyng of a storop to the sayd bell ..... iij*d.*
Itm̃ payd to Thomas Spenser for kepyng of the bellys & gresyng ..... iiij*d.*
1475. Itm̃ rec of the woman y^t^ was byrnt for the bellys ij*d.*
Itm̃ rec of Dom John Bolton Awmner (Almoner) for his fadyr ..... xvj*d.*

Itm̃ rec of John Sandyrs and Thomas Sandyrs for the bequest of Will Sandyrs to the Church & the bellys..... iij*s.*

1476. Itm̃ payd to Rob^{t} Collermaker for mendynge of the bawdrykks to the bellys ..... v*d.*

Itm̃ payd the ryngers to the wursthypp of God & for the Duke of York sowle and bonys comyng to Fodrynghey* ..... iiij*d.*

1477. Itm̃ rec of Syr John Hamerton for Andre his Cosyn for the grete bell ..... iiij*d.*

For yern̄ (iron) & makynge of the lytell bell clapyr ..... iij*s.* iiij*d.*

Itm̃ payd to Thomas Grace for mendyng of the sacryyng bell clapyr .... ij*d.*

Itm̃ payd for the yere tyme of Abbot Genge ... xiij*d.*

And to the bellman ..... ij*d.*

1478. It' rec of Mawde Bowyer for the bequeste of hyr husbond to the bellys ..... viij*d.*

1479. Itm̃ rec of Mayst^{r} Bayly John Gyllbour for his son and for Tom fole for the grete bell..... viij*d.*

1479. Itm̃ rec of Mayst^{r} John Gylliam for the Vicar for the grete bell ..... iiij*d.*

Itm̃ rec of Mayst^{r} John Wellys now Vycar for Herr' Haroffe Berker & his wyff for the grete bell ..... iiij*d.*

Itm̃ rec of Will Mann Brewer for his children & his mayde ..... ij*s.*

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* Richard, Duke of York, fell at the battle of Wakefield, 31st Dec., 1460, and was buried at Pontefract. The above entry refers to the subsequent removal of his bones to Fotheringhay. It may be worthy of note that the late Archdeacon Bonney, in his *History of Fotheringhay*, states that this removal took place in the year 1466, ten years previous to the date here given.

1534-5 (26 Hen. viij)

Itm̃ Reseyvyd for the Abbye when the order was gyven	vj*s.*	
Itm̃ Reseyved of Mr. Controller for my Lady Katern	vij*s.*	vj*d.*
Reparations & Expenses		
Itm̃ payd for Ryngars when my Lady Katern was beryed	ij*s.*	vj*d.*
Itm̃ for Drink for the ringars*		xij*d.*

1536-7. (28 Hen. viij.)

Itm̃ Payd to Rychard Roper for a rope to the lyttell bell		iiij*d.*
Itm̃ gyven to the founder of Lester† in ernest for mendyng the grett bell	vij*s.*	ij*d.*
Itm̃ payd to a workman for mendyng of the grett bell	xxj*s.*	
Itm̃ payd to the bell mender for yokyn of the grett bell & trussyng the iiij^{to} & the forebell	iiij*s.*	
Itm̃ payd to Jamys Hull for iij days wurk w^{t} the bell mender	xv*s.*	
Itm̃ payd to Tho Pyx for his labo^{r} going to Leyster to bydd the bell founder he shuld not come	ij*s.*	
Itm̃ payd to Jhon Smyth for yeren & worke-manshipp of the grett bell	v*s.*	iiij*d.*
Itm̃ payd to Jhon Whelewryte for boryng of the hools in the grett bell		iiij*d.*
Itm̃ pd to Peter Peycocke for kepyng of the bells	ij*s.*	viij*d.*

* Queen Katharine of Arragon, wife of Henry VIII., was buried in the Cathedral.

† This founder was Thomas Bett (vide *Church Bells of Leicestershire*, p. 44).

1537-8 (29 Hen. viij.)

Itm̃ for a new rope for the morrowmisse bell*... iiij*d.*

The tenor bell being cracked an attempt had been made to stop the crack from increasing by "boryng" "hools" and by passing an iron band round the bell. This appears not to have satisfied the parishioners, for about four years afterwards we find the churchwardens contracting with Robert Newcombe, bellfounder of Leicester, for the exchange of their broken bell for the "great bell of the Abbey of Leicester" which he appears to have purchased—probably in company with the other bells—upon the dissolution of that House. A full record of the transaction is preserved in these Churchwardens' Accounts from which I am now quoting, and is so curious and full of interest that it is here given entire:

Churche Wardens	By Ryc' Morgan, John German, Ryc' Baylyff and Thom̃s Marrett	The charge for changyng the great bell in the xxxiij yer of the reigne of o^{r} So^{v}eigne Lorde Kyng Hen. the eight for the great bell of the Abbey of Leicester			
Recytts	Imꝑmis Receyved of the great box in the chirch at the syght of dy^{v}se honyst men in the ꝑyshe as apperyth by a byll in the saide Chirch boxe		vij*li.*	ix*s.*	iiij*d.*
	Itm̃ Receyyed moor by the gyfte of John German by quest			xx*s.*	
	Itm̃ Recevede moor by the gyfte of Robart Tochis bequeste			xx*s.*	

* Morrow Mass *i.e.* Early Mass, apparently a term used for Early Matins sung every morning. In an Account of expenses incurred by the Guild of Corpus Christi, Leicester, in 1525, is "It' ffor tawlowe Candill to the morowe mass, ijs." (See *North's Chronicle of S. Martin's Church, Leicester*, p. 219.)

	Itm̃ Receyvede at the gyfte of John Shepe		vj*s.*	viij*d.*
	Sm^{a} Recepte ix*li* xvj*s.*			
Payments for the change of the bell	Itm̃ payde to Robarte Newcom Bell founder in Lecyst^{r} for the onely exchaunge of the holl bell for the brokyn.....	iiij*li.*		
	Itm̃ payde moor to the sayde Robarte Newcom for that his bell weyde moor then o^{r} bell by iij^{e} a qt^{r} & iiij^{ll} at iiij*d.* the pounde vj*li.* ij*s.* viij*d.* as thus on hunderde & xxxix^{ll} of mettell that was the chirches at iiij*d.* the li which came to xxxvij*s.* & ix*d.* & for the rest redy money	iiij*li.*	iiij*s.*	xj*d.*
	Itm̃ payde moor to hym for that his clapper weyde mor then o^{r} clapp by xxviij^{ll}.		ij*s.*	iiij*d.*
Expences & chargis for the said Bell.	Itm̃ payde to the man at Wyttyllsey for a gable to tacke down the olde bell & hang up the new			xx*d.*
	Itm̃ payde for drynk at the takyng down of the olde bell			vj*d.*
	Itm̃ payde to John Whell wright for makyng of a carte & axlyng of the whells w^{t} o'things for ij days worke			xij*d.*
	Itm̃ for his meat & drynke that ii days.....			iiij*d.*
	Itm̃ for a Rygewyth for the same carte			ij*d.*
	Itm̃ for Carte clouts & naylls for the first clowtyng.....			xvj*d.*

The first days charge beyng fryday going w^t^ the carte.

Itm̃ for meat & drynke for iiij men that went w^t^ the carte the sayde first day ..... xiij*d.*

Itm̃ for the chayngyng of a strocke & for iiij carte naylls at Uppinghm̃ the first nyght ..... xij*d.*

Itm̃ for horsmet of xv horsis that went w^t^ the bell the same first day & nyght at Uppingham ..... iis. ix*d.*

On Sat'day.

Itm̃ for meat & drynke for v men that day ..... ijs. iiij*d.*

Itm̃ for bayting of horses the sam day by the way ..... ix*d.*

Sm̃ of the payments & expences ... ix*li.* iij*d.*

(The end of one page.)

Expences & Charges for the saide Bell

On Sunday in Lecester all day.

Itm̃ for iiij carte clowts and a wyndyng for the whells ..... xj*d.*

Itm̃ the mens sop̃ the same nyght ... xij*d.*

Itm̃ for horsmet of xv horssis for ij nyghts & a day ther in Lecester... vs. viij*d.*

On Monday comyng whom wards.

Itm̃ for meat & drynke for the men that day	iis.	
Itm̃ for horsmet that day & nyght ...	iis.	xj*d*.
Itm̃ for iiij new Carte naylls & shottyng a strock & settyng hyme on agayn at Uppingham		vj*d*.

On Tewisday.

Itm̃ for meat & drynke for the men that day		xiiij*d*.
Itm̃ for baytyng ther horses the same day		vj*d*.
Itm̃ for a wynding & ij dowledgs for the whells		v*d*.
Itm̃ payd for drynke for carters & other men that helpyd owt w^{t} a tree in a dycke that my lorde* gave the chirch to mack ij yeocks at Westwood		iiij*d*.
Itm̃ payd for fetchyng the same in a Carte		viij*d*.
Itm̃ payd for ij sawyers for ij days worke		xvj*d*.
Itm̃ payde for gresse at dyv̊s tymes for the Carte & the burrells in the Chirch at the takyng down of the bell & wyndyng up the other bell		vj*d*.

* Lord Bishop.

	Itm̃ payde to Raffe for the takyng down the olde bell & yowkyng the new & hangyng hym up	xs.	iiij*d*.
	Itm̃ payde to John Smyth for makyng the Yronworke of the great bell ...	vs.	
	Itm̃ payde to John Gadney for the hyr of iiij horssis & hymselfe to goo w^{t} them for vij days	vj*s*.	
	Itm̃ payde to Robarte Allyn for vj horsys & ii men for viij days	xiiij*s*.	
	Itm̃ payde to Ryc' Hewet for mendyng & shootyng of the Roope we borowyd at Wittyllsey.....		xiiij*d*.
	Itm̃ geven to a man to cary hit to the wat^{r}syde that shold cary whout the rope to Wyttyllsey.....		ij*d*.
	Sm̃^{a} liiij*s*. vij*d*.		
1554.	Rec. It' for the great bell ringing	ij*s*.	iiij*d*.
	Itm̃ of Willm Lyveley for the sanctus bell in waight cc qr & xvij^{li} (2 cwt. 1 qr. 17 lb.) at xxxv*s*. iiij*d*. the hundreth	iiij*li*.	iiij*s*.
	Item of M^{r} Chaplyn a bell waing ij^{c} vij^{li} *.....	iij*li*.	xviij*d*.
1572.	Itm̃ to Scarlet beyng a poore olde man and rysyng oft in the nyghte to tolle the bell for sicke persons the wether beyng grevous and in consideration of his good service towards a gowne to kepe hym warme †	viij*s*.	

* Query the Morrow-mass bell.

† The picture of Scarlet and his epitaph are well known to all visitors to the cathedral. He died, aged ninety-eight, in the year 1594.

For these extracts from the original manuscript I am much indebted to the late James Cattel, Esq., of Peterborough.

In 1552 when the Inventory of Church Goods belonging to this parish was sent in we find there were:

"Itm̃ v Great bellꝑ yn the styple and one Saunctus bell one hand bell v sacryng bellꝑ."

This agrees with the entry quoted above under date of 1536, where the "fore" or treble bell, the "grett" or tenor bell, and the 4th bell are referred to. The sanctus bell mentioned in this Inventory was shortly after sold: see above under date of 1554. The large number of sacryng bells is accounted for by the fact of there having been many Guilds in the parish whose altars doubtless stood in the church.

Judging from the date of the present small, or Priest's, bell, the ancient five bells were probably cast into a ring of eight about the year 1675. Bridges says there were that number when he wrote his History about the year 1700. Those were again recast, as the present bells show, in the year 1808. They were weighed on the 17th of November in that year, and the results are given under the inscription on each bell above.* The new ring was opened on the 23rd of February, 1809, when an Ordinary was announced at the Golden Lion Inn at 2 o'clock. The Founder stated the tenor to be "one-eighth lower than the key of D."†

In addition to the various bequests to the bells referred to in the Churchwardens' Accounts already quoted, may be mentioned another by Joh. Tydde, who left 6*s.* 8*d.* to the bells in 1480;‡ and a more modern request which still takes effect on the 15th of March annually must not be forgotten. Matthew Wyldbore, Esq., sometime Member of Parliament for the city, and who resided in the Mansion House which he built, died on the 15th of March, 1781. By his will, which was proved on the 22nd of the same month, he made the following bequest:

* The Venerable Archdeacon Thicknesse kindly sends me a descriptive handbill printed by J. Harley, Peterborough, from which these weights are taken.

† *Stamford Mercury* Newspaper, 10th February, 1809.

‡ Sweeting's *Notes on Parish Churches*, p. 29.

"I also charge and make chargeable the estate which I bought of the Rev. Mr. Bates lying in the parish of Peterborough with its hamlets, with an annual payment of five pounds to the minister of the said parish to be by him annually disposed of on the day of my death to the ringers of the said parish church of Saint John the Baptist in Peterborough, part in money, and part in an entertainment, as the said minister shall think best, on condition that the said ringers ring one peal or more of the said bells on the same day."

Mr. Wyldbore was buried in Peterborough Parish Church where there is a mural marble monument to his memory.*

It is said that his health was much improved by the exercise of bell-ringing: hence the bequest.

A new set of chimes or carillons (the old chimes having long been out of repair) from the works of Messrs. Gillett and Bland of Croydon, and manufactured on their new and improved system, were opened on the 10th of April, 1878. They play every four hours day and night. The machine of two barrels plays the following fourteen tunes on the eight bells:

Barrel No. I.	Barrel No. II.
Sunday—We love the place, O God.	Sunday—Blest are the pure in heart.
Monday—Those Evening Bells.	Monday—Last Rose of Summer.
Tuesday—Rosseau's Dream.	Tuesday—The Minstrel Boy.
Wednesday—O Rest in the Lord.	Wednesday—Rockingham.
Thursday—Life let us cherish.	Thursday—The Soldier's tear.
Friday—Sicilian Mariners' Hymn.	Friday—Hanover (104th Psalm).
Saturday—Home, Sweet Home.	Saturday—The old folks at home.

A tune is played three times, and changed at midnight by a self-acting shifting apparatus.

* Communicated by the late J. Cattel, Esq.

The Daily-bell which was formerly rung at 5.45 a.m. and at 8.45 p.m. was discontinued about twenty years ago.

The Gleaning-bell too which was formerly rung is now silent.

The Pancake-bell (the 4th) is rung on Shrove-Tuesday.

At the Death-knell twice three tolls are given for a man, five tolls for a woman; the knell is then rung on the tenor bell. For a boy three tolls, and for a girl four tolls are given; the knell being rung on the 6th bell.

The 4th bell is rung as a summons to Vestry Meetings.

The small (or Priest's bell) is now used as a "Fire-bell."

On Sunday the treble bell is rung at 7.45 a.m.

For Divine Service the bells are chimed for fifteen minutes, after which the tenor is rung for fifteen minutes.

PETERBOROUGH.

S. MARK. 1 BELL.

1. C. & G. MEARS FOUNDERS LONDON 1856.
(Diam. 19 in.)

PETERBOROUGH.

S. MARY. 1 BELL.

There is a modern bell 16½ inches in diameter.

PETERBOROUGH.

S. PAUL. 1 BELL.

1. J. TAYLOR & Co FOUNDERS LOUGHBOROUGH 1868.
(Diam. 25½ in.)

PIDDINGTON.

S. MARY. 5 BELLS.

1. J. TAYLOR & SON FOUNDERS LOBR'O 1845.
(Diam. 30 in.)

2. PRAISE : YE : THE : LORD. JOHN TAYLOR & SON FOUNDERS LOUGHBOROUGH A : D : 1845-6.
(Diam. 32 in.)

3. HOLINESS TO THE LORD. J. TAYLOR FECIT A.D. 1846.
(Diam. 33 in.)

4. SOLI : DEO : GLORIA : PAX : HOMINIBUS. THIS PEAL WAS RECST BY J. TAYLOR & SON LOBR° 1845-6.
(Diam. 36 in.)

5. + GOD SAVE THE QUEEN & PRESERVE OUR PEACE A.D. 1845-6 IESUS BE OUR SPEED TAYLOR FECIT.
(Diam. 42 in.)

In 1552 Piddington had only "iij bellꝑ."
In 1700 there were six bells.

PILTON.

S. MARY. 4 BELLS.

1. [+ 22] S [+ 22] S [+ 22] [▽ 24.]
(Diam. 27 in.)

2. [+ 15] CVM : VOCO : AD : ECCLE-SIAM : VENITE 1610.
(Diam. 28½ in.)

3. [+ 101] OMNIA : FIANT : AD : GLORIAM : DEI : 1610.
(Diam. 30½ in.)

4. [+ 105] Nomen Magdalene Campana Gerei Melodie [□ 13 ▽ 12.]
(Diam. 35 in.)

In 1552 there were "iiij belꝑ in the steple & a sanct' bell."

At the Death-knell four tolls are given for an adult male above twenty years of age, and three tolls for a female, on all the bells: for young

people (twelve to twenty years of age) two tolls are given on each bell: for infants one toll on each bell, in both cases irrespective of sex.

On Sunday the 1st bell is rung at 8 a.m., and again after Morning Service. For Divine Service the tenor is first raised, then "rung in" whilst the others are chimed, after which the tenor is "lowered" as a Sermon-bell.

The bells are difficult and dangerous of access: new and better arranged ladders are very desirable.

PITSFORD.

ALL SAINTS. 5 BELLS.

1. HENRICVS BAGLEY ME FECIT 1698.
(Diam. 27 in.)
2. [I K □ 69] [□ 103 *four times.*]
(Diam. 30 in.)
3. [+ 81] GOD SAVE OVR KING 1632 [I K □ 69]
(Diam. 32 in.)
4. [+ 38] GOD SAVE OVR KING 16ℰz.
(Diam. 34 in.)
5. [+ 81] SVM ROSA POLSATA MONDE MARIA VOCATA 1632 [I K □ 69]
(Diam. 38 in.)

In 1552 there were "iij bell^{e} w^{t} a sanctus bell."

I am not quite sure about the correctness of the initial crosses on the 3rd, 4th, and 5th bells—all from the foundry of James Keene—but I believe I am correct.

PLUMPTON.

S. JOHN BAPTIST. 1 BELL AND A PRIEST'S BELL.

1. HENRY BAGLEY MADE MEE 1678.
(Diam. 24 in.)

Priest's Bell: Blank.
(Diam. 12 in.)

In 1552 there were "ij lyttle bellꝑ in the steple & a sauncteꝑ bell."

In 1700 there was one bell dated 1678 in the old church *(Bridges)*. It was preserved when the church was rebuilt in 1822.

For Divine Service the larger bell is rung, after which the Priest's bell sounds for five minutes.

POLEBROOK.

ALL SAINTS. 5 BELLS.

1. THIS : BELL : WAS : GIVEN : BY : WILL^{M} TAWYER : GENT : 1717.
(Diam. 29½ in.)

2. [+ 22] ANDREA [▽ 24.]
(Diam. 31¾ in.)

3. S MARIA [□ 3.]
(Diam. 34 in.)

4. JOHN HUNT JOHN GROOM CHURCHWARDNS JOSPH EAYRE FECIT 1771.
(Diam. 36½ in.)

5. JOHN HUNT HENRY NEGUS CHURCHWARDENS : · JOSEPH EAYRE S^{T} NEOTS FECIT : · : 1765.

And on rim:

EGO SUM VOX CLAMANTIS.
(Diam. 40 in.)

In 1552 "Pollebracke" possessed:

"first foure belleꝑ
It' a sacrynge bell."

Of William Tawyer the donor of the 1st bell I can learn nothing: a family of that name was settled at Raunds many years prior to the date of the bell.

The founder of course meant to say S. Maria on the 3rd bell: the stamp on that bell is very indistinct. I believe it to be the one indicated.

The surname "Groom" on the 4th bell is roughly incised; some other name having been chiselled off.

The Gleaning-bell is rung at 7 a.m. and at 6 p.m. during harvest.

At the Death-knell three tolls are given for a male, two for a female, on the tenor, the 1st, and the 2nd bells, before the knell on the tenor bell. After the knell the age of the deceased is tolled on the 4th bell.

On Sunday the 1st bell is rung at 7 a.m.; the 1st and 2nd are chimed at 8 a.m.

For Divine Service the bells are chimed with the tenor "rung in," after which the tenor is rung when a sermon is to be preached, when not, it is tolled. The 1st bell is rung after Morning Service.

(See a tradition under Little Addington, p. 177.)

POTTERSPURY.

S. Nicolas. 5 Bells.

1. WILLIAM EMERTON OF WOOTTON NEAR BEDFORD FECIT 1774 O O O
   RICHARD SCRIVENER
   THOMAS WOOD CHURCHWARDENS
   (Diam. 35 in.)
2. Sit Nomen Domini Benedictum H [+ III] T O.
   (Diam. 37 in.)
3. JOHN BRIANT : HERTFORD : FECIT : 1792 : JOHN : ROPER : C : WARDEN.
   (Diam. 39 in.)
4. [+ 62] AVE MARIA [□ 10] GRACIA [□ 11] PLENA
   (Diam. 42 in.)
5. [+ 81] PRAYES THE LORD 1625.
   (Diam. 43 in.)

In 1552 there were "v bellꝭ and a sanctus bell."

". . . . . Money leide owte syns the making of the said form' Inventorye for v newe bell Roppes... xjs. viij*d*."

The 2nd bell is from the same foundry as Blatherwycke large bell.

The Pancake-bell is rung on Shrove-Tuesday.

At the Death-knell three tolls are given for a male, two for a female, on each bell, beginning with the 1st.

On Sunday one bell is tolled at 8 a.m., and two at 9 a.m. For Divine Service the bells are chimed, and the Sermon-bell is rung.

A Peal is rung at 5 a.m. on each of the four Monday mornings in Advent (see p. 149), and at midnight on Christmas Eve.

PRESTON CAPES.

S. Peter. 5 Bells.

1. R. TAYLOR & SONS FOUNDERS OXFORD MDCCCXXIX.
(Diam. 32 in.)
2. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1631 [▽ 1.]
(Diam. 36 in.)
3. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1631 [▽ 1.]
(Diam. 38 in.)
4, 5. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE 1631 [▽ 1.]
(Diams. 40, 46 in.)

In 1552 there were "iiij bellꝑ in y^e^ steple & a sanct' bell."

The 1st bell was previously inscribed:

God save the King 1631.

Mr. W. Taylor, in his notes supplied to Bridges the Historian, says these bells and those of East Haddon were "accounted 2 Famous Rings of Bells, as Tuneable and Musical as any within 5 Miles of Them."*

At the Death-knell five tolls are given for a man, four for a woman, three for a young person, and two for a child.

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* *Bridges' MSS.* (Bibl. Bodl. EE. 5, 125).

The tenor bell is tolled before a funeral, and rung after.

On Sunday the 1st bell is rung at 9 a.m. and the 1st and 2nd at 1 p.m. For Divine Service the bells are chimed for fifteen minutes, the 1st is then rung, after which there is chiming again, followed by the Sermon-bell (tenor).

There is an impression in the village that the new treble bell which should have come here went to a village near to Oxford, and that the present bell was sent in its stead.

PRESTON DEANERY.

SS. PETER AND PAUL OR S. MARY. 1 BELL.

1. HENRY PENN FVSORE 1710.
(Diam. 19½ in.)

In the reigns of Elizabeth and James I. the Manor of Preston Deanery was in the possession of Jasper Hertwell, Esq., and of his son Robert Hertwell, and the church being then in a ruinous condition they, it is said, "sold the lead and bells, pulled down the body of the church, and converted it to a prophane use. It was afterwards repaired by Charles Edmonds, Esq."*

PYTCHLEY.

ALL SAINTS. 5 BELLS.

1. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1621 [▽ 1.]
2, 5. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1618 [▽ 1.]
(The 5th bell is dated 1622.)
3. ROBART NEWCOME [□ 35.]
4. GOD SAVE THE KING 1622 [▽ 1.]

* *Bridges*, vol. i. p. 381.

QUINTON.

S. JOHN BAPTIST. 2 BELLS.

1. JOHN TIBETS CHVRCHWARDEN MATTHEW BAGLEY MADE MEE 1682.
(Diam. 32 in.)

2. RVSSELL OF WOOTTON MADE ME 1719.
(Diam. 33 in.)

In 1552 there were "ij Greate bellꝑ and a sanct' belle."

At the Death-knell thrice three tolls are given for a male, thrice two for a female, before the knell.

On Sunday a bell is tolled at 8 a.m. For Divine Service the two are chimed.

RADSTON.

S. LAWRENCE. 2 BELLS.

1. [+ 107] FIT : TVA : LAVRENTI : FORMA : CAMPANA : DE-CENTI
(Diam. 28¾ in.)

2. [+ 110] NOS : PRECE : OMNES : SANC : TORVM : DEFENDAS : XP̄E : TVORVM
(Diam. 31½ in.)

In 1552 there were the present "ij littill bellꝑ in yᵉ steple."

The Churchwardens' Accounts dating from 1676 supply many items for bell-ropes, slight repairs, &c. A few extracts are given:

1680 paid to Georg Thonger for a clapper leather (*i.e. a baldrick*) 10

1689 paid to Richard Butler of Whitfield for a new bell wheel & mending the old wone ..... 00 . 06 . 00

1699	paid to James Dagley for making to new Iron Hooks to hang the bell clapers on [*i.e.* in place of the baldricks now superseded]	o	1	6
1703	payed to Mr. Harding for too nue Bellropes ...	o	5	o

The bells were rehung in 1807 as the following entries show:

1807	March 30. P[d] William Bull his Bill for sawing out the stuff for the Bells.....	2	5	o
	June. Paid William Bull Bill for hanging the Bells as per Bill.....	8	8	o
1818	Dec 23. Paid for 2 new Bellropes		8	6

At the Death-knell three tolls are given for a male, two for a female. On Sunday a bell is rung at 8 a.m., and again at 9 a.m. For Divine Service the bells are chimed and the Sermon-bell is rung.

RAUNDS.

S. PETER. 6 BELLS.

1. GRATA SIT ARGUTA RESONANS CAMPANULA VOCE ANNO DOM. 1732.
(Diam. 33¾ in.)
2. HENRY PENN MADE ME 1723.
(Diam. 36¼ in.)
3. OMNIA FIANT AD GLORIAM DEI. RICHARD ROWLINGS AND JOHN WOODRUFFE CHURCHWARDENS EAYRE KETTERING 1732.
(Diam. 37¾ in.)
4. GRATUM OPUS AGRICOLIS. O OMNIA FIANT AD GLORIAM DEI ANNO DOMINI 1732.
(Diam. 38 in.)
5. GEORGE TYMMS VICAR RICHARD RAWLINGS AND JOHN WOODRUFF CHURCHWARDENS ANNO DOMINI 1732.
(Diam. 42¼ in. Cracked.)

6. IN DEI GLORIAM IN ECCLESIÆ COMMODUM JOHANNES LANGHAM BARR. MARIA MILINTON & ANNA MILINTON BENEFACTORES ANNO DOM. 1732.

(Diam. 46½ in. Cracked.)

In 1700 there were only five bells.

The 4th was inscribed:

Guliemus Catlin Armiger Multi vocati pauci electi. Omnia fiant ad gloriam Dei. *(Bridges.)*

As to Sir John Langham see (under Cottesbrooke) p. 232.

The Misses Mary and Ann Millington, the daughters of Sir Thomas Millington, M.D., were impropriators of the Rectory. They assisted in augmenting the Vicarage both here and at Naseby in the year 1720. (*Bridges*, vol. i. p. 186; ii. p. 577.)

In the ringing-chamber is a record of peals rung on 27th December, 1779.

On a beam of the bell-cage is carved:

GVARDIANS
R.E; S.F; E.E; R.T; 1663.

The Curfew is rung at 8 p.m. daily from Michaelmas to Lady-day excepting on Sunday and on any day when a funeral has taken place.

A bell is rung daily at noon.

The Gleaners' bell is rung at 7 a.m. and at 7 p.m. during harvest if the gleaners agree to pay the sexton for it.

At the Death-knell three tolls are given on each bell, commencing with the tenor, for a man, two tolls for a boy; three tolls on each bell, commencing with the treble, for a woman, two tolls for a girl, before the knell. At the close of the knell one bell is tolled thrice or twice and on the large or small bell according to the previous plan as to age and sex.

On Sunday a bell is rung at 8 a.m., two bells at 9 a.m. For Divine Service the bells are chimed and the 1st rung as a Sermon-bell. At 1 p.m. two bells are again rung.

RAVENSTHORPE.

S. DENIS. 5 BELLS.

1, 3, 4. JOHN BRIANT HERTFORD FECIT 1809 † 🔔 † 🔔
(Diams. 26, 28, 30 in.)

2. JOHN BRIANT HERTFORD FECIT 1809 OSTIN JOHNSON C. W. 🔔
(Diam. 27 in.)

5. J BRIANT HERTFORD FECIT 1809 J. HALL J ORLAND C. W. †
(Diam. 33 in.)

In 1712 there were three bells only, thus inscribed:

1. IH'ƨ : Nazarenvs rex ivdeorvm Fili Dei miserere mei 1627.
2. (Nihil.)
3. Mr. Daniel Some and Mr. William Archer Churchwardens 1712.*

RINGSTEAD.

S. MARY. 6 BELLS.

1. CANTATE DOMINO CANTICVM NOVVM 1682 O O O
(Diam. 30 in. 15 coins on this bell.)

2. HENREY BAGLEY MADE MEE 1682 O O O
(Diam. 31 in. 5 coins.)

3. GOD SAVE THE O KING JOHN BARRET 1682 O O O
(Diam. 33¼ in. 9 coins.)

4. MATTHEW BAGLEY MADE MEE 1682 O O O O O O
(Diam. 36½ in.)

5. THOMAS LILLIMAN AND THOMAS FAREY CHVRCHWARDENS 1682.
(Diam. 38½ in. 8 coins.)

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* *Bridges' MSS.* (Bibl. Bodl. EE. 1, 133.)

6. I TO O THE CHVRCH THE LIVEING CALL AND TO O THE GRAVE O DO O SVMMONS ALL 1682 O
(Diam. 42¼ in. 10 coins.)

A bell is rung daily at noon.

Three or four bells are rung on Shrove-Tuesday.

At the Death-knell three tolls are given on each bell, beginning with the tenor, for a male, with the treble for a female.

On Sunday the 1st bell is rung at 8 a.m., two bells are chimed at 9 a.m. For Divine Service five bells are chimed and the tenor "rung in." At the close of Morning Service two bells are chimed.

ROADE.

S. MARY. 4 BELLS.

1. THOMAS · RVSSELL · OF · WOOTTON · MADE · ME · 1721.
(Diam. 32 in.)

2. Sit Nomen Domini Benedictum [▽ 20 □ 18 ▽ 19.]
(Diam. 33¼ in.)

3. Sancta Katerina Ora Pro Nobis [▽ 20 □ 18 ▽ 19.]
(Diam. 37 in.)

4. In Multis Annis Resonet Campana Johannis [▽ 19 □ 18 ▽ 20.]
(Diam. 40 in. Specimens of capitals □ 66 □ 67.)

In 1552 there were "iiij bellꝑ & one Sanct' bell." Three of those are still hanging; the then first bell, since recast, was inscribed:

Nova Campana Margareta est honorata.

There is now lying in the tower a small bell much cracked, about ten inches in diameter; it has no inscription. Whether this is the ancient sanctus bell mentioned in the Inventory I cannot say.

ROCKINGHAM.

S. LEONARD. 1 BELL.

1. YE PEOPLE ALL WHO HEAR US RING. BE FAITHFUL TO OUR GOD & KING.
PACK & CHAPMAN OF LONDON FECIT 1776.
(Diam. 31½ in.)

Mr. W. H. Jones, who kindly took a rubbing of the above inscription for me, remarks: "The bell bears a not inappropriate motto, for the Castle under whose walls the church stands, held out bravely against the Puritans, marks of whose bullets may still be seen on the Towers of the Norman gateway."

At the Death-knell three tolls are given for a male, two for a female, before the knell.

On Sundays the bell is rung at 8 a.m. and for Divine Service.

ROTHERSTHORPE.

SS. PETER AND PAUL. 4 BELLS.

1. GOD SAVE OVR KING 1638.
(Diam. 31 in.)
2. RVSSELL OF WOOTTON MADE ME 1719.
(Diam. 33½ in.)
3. [+ 38] GOD SAVE OVR KING 1630.
(Diam. 36 in.)
4. [+ 38] SOMROSA POLSATA MONDE MARIA VOCATA 1638 [I K □ 69.]
(Diam. 40 in.)

In 1552 there were "three bellꝭ & one sanct' bell."

I am told that the small Priest's bell was sold a few years ago for five shillings.

A bell is rung daily (Sunday excepted) at noon.

The Pancake-bell (tenor) is rung on Shrove-Tuesday at 11 a.m.; and the Gleaning-bell is rung during harvest.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, before the knell.

On Sunday the 1st bell is rung at 7 a.m. and the 1st and 2nd bells at 9.30 a.m. For Divine Service the Sermon-bell (tenor) is first rung, then the bells are chimed, after which the 1st bell is tolled until Service commences.

Peals are rung on 29th of May and on the 5th of November.

ROTHWELL.

HOLY TRINITY. 6 BELLS.

1. CANTATE DOMINO CANTICVM NOVVM O HENRICVS BAGLEY O ME O FECIT 1682.
   Under which is incised:
   EDWARD HILL ESQ. 1682.
   (Diam. 32 in.)
2. HENRY O O BAGLEY MADE O MEE O O 1682 O O
   (Diam. 35 in.)
3. WILLIAM STEPHENS AND THOMAS O DRIVER O CHVRCHWARDENS MATHEW BAGLEY MADE MEE O 1682 O
   (Diam. 38 in.)
4. J. TAYLOR & SON FOUNDERS LOUGHBOROUGH 1860.
   (Diam. 40 in.)
5. IHS NAZARENE REX IUDEORUM FILI DEI MISERERE MEI + GLORIA PATRI FILIO ET SPIRITUI SANCTO + T. EAYRE KETTERING :· 1726.
   (Diam. 44 in.)
6. J TAYLOR & SON FOUNDERS LOUGHBOROUGH 1857.
   (Diam. 49½ in.)

Edward Hill, Esq., whose name appears on the 1st bell, was better known here as Sergeant Hill: he lived in the Manor House, and died and was buried at Rothwell in April, 1709. Six poor widows of the parish are relieved by a charity founded by Mrs. Agnes Hill, his widow.

The 2nd bell is rung daily at 1 p.m., excepting on Shrove-Tuesday, when the Pancake-bell (4th) is rung instead.

At the Death-knell three tolls are given for a male, two for a female, at the close of the knell, which for a child under thirteen years of age is rung for fifteen minutes on the 5th bell; for older persons the 1st bell is first tolled and then the tenor bell is rung.

On Sunday the 1st bell is rung at 8 a.m. Two bells are rung for Sunday School. For Divine Service the first five bells are chimed and the tenor rung.

For Parish Meetings the 2nd and 3rd bells are chimed for a few minutes.

RUSHDEN.

S. MARY THE VIRGIN. 6 BELLS.

1, 2. 1794.
(Diams. 33, 34½ in.)

3. GOD SAVE THE KING 1794.
(Diam. 36½ in.)

4, 5. JOHN ACHURCH & THOS SMITH C : WARDENS R : TAYLOR ST NEOTS FECIT 1794.
(Diams. 37, 41½ in.)

6. J SMITH & EDWARD WOOD C. W. ROBT TAYLOR & SON FOUNDERS ST NEOTS 1818.
(Diam. 48 in.)

The Churchwardens' Accounts say:

		£.	s.
1795	Pd Mr. Taylor towards bells	14	14
	W. Warner also paid	10	10
	Paid Mr. Taylor towards bells	24	3
	Paid Mr. Taylor	23	2
1798	Paid for Bells being all settled	11	1

A bell is rung daily at noon: the Pancake-bell on Shrove-Tuesday is recently discontinued: the Gleaning-bell is rung during harvest.

At the Death-knell three tolls are given for a male, two for a female.

Chiming at Funerals has been known for persons of importance or specially connected with the church.

On Sunday the bells are chimed for Divine Service, and the tenor bell, when raised about the middle of the chiming, is called the Sermon-bell. One bell is sounded for the last five minutes before Service commences.

There was a custom here of ringing at daybreak the day after a wedding to wake the bride (see p. 152). Also of ringing a bell at daybreak during "Seed-time" to call the labourers to work (see p. 152).

RUSHTON.

ALL SAINTS. 5 BELLS.

1. CÆLORUM CHRISTE PLACEAT TIBI REX SONUS ISTE GLORIA DEO SOLI 1720. (*Cracked.*)
2. GLORIA DEO SOLI OMNIA FIANT AD GLORIAM DEI A. D. 1732.
3. THOMAS MEARS FOUNDER LONDON 1844.
4. ABCDEF GHIKLM NOPQRS [▽ 1.]
5. CUNC [□ 3] CUNC [□ 3] AND [□ 3] PRDA 159ℰ.

The letters on the 4th and 5th bells are like figs. 53 and 53*a*.

At the Death-knell three tolls are given for a male, two for a female, and one for a child.

On Sunday a bell is sounded at 8 a.m. For Divine Service the bells are chimed and then a single bell is tolled.

RUSHTON.

S. PETER.

In 1700 when this church was standing there was one bell. The church has since been taken down.

SCALDWELL.

S. PETER. 4 BELLS.

1. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1621 [▽ 1.]
2. HENRY BAGLEY MADE MEE 1682.
3. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1621 [▽ 1.]
4. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE 1621 [▽ 1.]

The bell-frame is dated 1810.

SIBBERTOFT.

S. HELEN. 5 BELLS.

1, 2, 3. W. & J. TAYLOR FECIT 1825.
(Diams. 29, 31, 33 in. 1st and 2nd cracked.)

4. THIS PEAL RECAST BY W. & J. TAYLOR OXFORD 1825.
(Diam. 35 in.)

5. THIS PEAL THE GIFT OF GEO^{E} PAYN ESQ^{R} APRIL 3RD 1825 W. & J. T—R OXON FEC⊢T.
(Diam. 39 in.)

In 1700 there were three bells (*Bridges*). About the year 1824 one of these was cracked and fell from the frame. The present ring (a maiden one) was cast at the expense of Mr. George Payne when he came of age. The Spratton ringers came to ring on the first Sunday after they were hung (being Easter Day), and on the following day ringers came from many parishes near to ring for prizes (£5. and £2. 10s.).

At the Death-knell thrice three tolls are given for a male, thrice two for a female; a smaller bell is used for a child.

On Sunday a bell is rung at 9 a.m. and also after Morning Service. The bells are chimed for Divine Service.

SILVERSTON.

S. ANNE OR S. MICHAEL. 1 BELL.

1. H B 1655.

(Diam. 18 in.)

The initials are those of Henry Bagley the founder.

SLAPTON.

S. BOTOLPH. 2 BELLS AND A PRIEST'S BELL.

1. [+ 29] VLTIMA [□ 7] SV [□ 9] TRINA [□ 7] CAMPANA [□ 9] VOCOR [□ 7] KTERINA.

(Diam 28 in. Cracked.)

2. [+ 29] XPE : AVDI : NOS.

(Diam. 29 in.)

Priest's Bell (in East window of tower):

RICHARD : DE : VVAMBIS : ME : FECIT [□ 106.]

(Diam. 19½ in.)

In 1552 there were the present "ij bell[e] in the steple & a saunct[e] bell."

On the bell-frame is:

BE IT KNO
WEN UN
TO ALL TH
AT SEETH
IS SAMETH
AT THOMAS
COWPER OF
WOODEND
MADE THIS FRAME
1634.

SLIPTON.

S. JOHN BAPTIST. 1 BELL.

1. JOHN TAYLOR & SONS LOUGHBOROUGH A.D. 1846.
(Diam. 19 in.)

The Gleaning-bell is rung during harvest at 8 a.m. and at 6 p.m. At the Death-knell there is nothing to indicate age or sex.

SOUTHWICK.

S. MARY. 2 BELLS.

1. Blank.
(Diam. 13⅛ in.)

2. [+ 22] · 𝔖 [+ 22] 𝔖 [+ + 22] 𝔖 [∪ 24.]
(Diam. 26 in.)

In 1552 there were "two belles a bygger and a lesser." These I presume to be still hanging, for although the "lesser" has no inscription or stamp it is evidently an old bell.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, after which the larger bell is raised and sounded about a dozen times.

On Sunday the larger bell is rung at 8 a.m. For Divine Service both are chimed, after which the small bell is rung. At the close of Morning Service the larger bell is rung.

SPRATTON.

S. LUKE. 5 BELLS.

1. CANTATE DOMINO CANTICVM NOVVM 1685.
(Diam. 30½ in.)

2. JOHN KNIGHTON AND JOHN CHADWICK CHVRCH-WARDENS O 1685 OOO
(Diam. 33 in.)

3. HENRY BAGLEY MADE MEE 1685.
(Diam. 35½ in.)
4. MATTHEW BAGLEY MADE MEE 1685.
(Diam. 38½ in.)
5. FEARE GOD AND HONOR THE KING 1685.
(Diam. 42 in.)

In 1552 there were "iij bellꝑ and a sanctus bell."

A "Labourer's Bell" is rung daily at noon, and the Curfew at 8 p.m.

The Pancake-bell on Shrove-Tuesday, and the Harvest-bell at 4 a.m., were discontinued about thirty years ago.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, before the knell.

On Sunday a bell is rung at 7 a.m. For Divine Service the bells are chimed and Sermon-bell rung: after Morning Service a bell is rung to give notice that Evensong will be said.

STAMFORD BARON.

S. MARTIN. 6 BELLS.

1, 2, 3, 4, 5, 6. C. & G. MEARS FOUNDERS LONDON 1850.
(Diams. 29½, 32, 33⅝, 35⅝, 39, 43¾ in.)

In 1552 "Saynct Marten nye Staunfforde" possessed "iij grete bellꝑ and a little bell."

These bells were inscribed:

1st. Sit Nomen Domini Benedictum.
2nd. Intonat e celis vox campane Micaelis.
3rd. Sum Rosa pulsata mundi Maria vocata.*

On all these bells was the same stamp—a shield bearing "Three Flower-de-Luces and three Lions counterchanged, surmounted by a coronet."†

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* *Bridges*, vol. ii. p. 579.

† *Harrod's Hist. Stamford*, vol. ii. p. 469. This stamp was probably No. 43 in this volume.

These fine old bells, when taken down to be recast in 1850, were found to weigh, and to measure (in diameter) thus:

		cwt.	qr.	lb.		
1st.	Weight	8	0	3	Diameter	35 inches.
2nd.	,,	10	3	18	,,	38½ inches.
3rd.	,,	16	1	9	,,	44¼ inches.

The weights of the present bells are:

	cwt.	qr.	lb.		cwt.	qr.	lb.
1st.	4	3	17	4th.	8	2	2
2nd.	6	0	18	5th.	10	0	4
3rd.	6	3	12	6th.	14	0	7

The first peal on these bells was rung on Advent Sunday, 1st December, 1850.

Their total cost was £370. 1s. 1d.; that of the frames, &c., £17. 18s. 8d. The old bells produced £146. 9s. 9d., so that the three old bells were replaced by six new ones for £241. 10s. 0d., which was raised by subscription.*

On a beam under the bellchamber is cut:

R S 1680 T B

The Daily-bells formerly rung here at 5 a.m. and at 9 p.m. are now discontinued.

On Shrove-Tuesday each bell is rung for a short time (an hour altogether).

At the Death-knell thrice three tolls are given for a male, thrice two for a female, before and after the knell. The 1st or 2nd bell is used for children.

On Sunday the bells are chimed for Divine Service, and a Sermon-bell (5th or 6th) rung.

On week-days whenever Prayers are to be said at 11 a.m. two bells are chimed at 9 a.m.

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* J. Phillips, Esq., of Stamford, kindly supplied me with these particulars.

STANFORD.

S. NICOLAS. 5 BELLS AND A PRIEST'S BELL.

The condition of the belfry here being so bad as to render it dangerous and difficult to approach the bells, I am unable to obtain rubbings of the inscriptions. The Vicar hopes shortly to be able to have the whole put into proper order.

In 1700 the inscriptions were as under, and it is probable that nothing has been done to the bells since that date.

1. SR THOMAS CAVE THIS BELL HEE GAVE 1631.
2. IH'Ƨ : NAZARENVS REX IVDEORVM FILI DEI MISERERE MEI 1624.
3. BE YT KNOWNE TO ALL THAT DOTH ME SEE THAT NEWCOMBE OF LEICESTER MADE MEE 1605.
4. PVLSOR & PVLSO JVBILO ET PLANGO SIC VITA HOMINIS 1640.
5. CVM SONO SI NON VIS VENIRE NVNQVAM AD PRECES CVPIES IRE 1631.

Priest's Bell: Blank.*

STANION.

S. PETER. 4 BELLS.

1. [+ 15] ИОИ : CLAMOR : SED : AMOR : CAИTAT : IИ : AVRE : DEI 1607.
   (Diam. 30 in.)
2. [+ 22] ЄDWARDЄ [□ 86] ИЄW-ЄOИЄ OO
   (Diam. 34 in.)
3. ·:· OMNIA FIANT AD GLORIAM DEI [*a crown*] GLORIA DEO SOLI :· [*two naked boys and three crowns*] THO :· EAYRE. F ·:· 1742.
   (Diam. 35 in.)

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* *Bridges' MSS.* (Bibl. Bodl. EE. 1, 223.)

4. ✠elorum xpe placeat tibi rex sonus iste.
[□ 25 / ▽ 14]

And on [□ 92] *waist of bell.*
(Diam. 38 in.)

The late Rev. Abner W. Brown, in a valuable Paper on the *History and Antiquities of Bells*, thus referred to a bell formerly preserved in the church here:

"We find the bell associated with early legendary stories in our own county, for at Stanion Church is preserved the huge rib of a dreadful dun cow (Dune or Mountain Cow, viz., an *Aurochs*) which in Guy Earl of Warwick's time used to ravage Rockingham Forest; and beside it lay (until very lately) a large square rivetted iron bell, which had been fastened round its neck (tradition saith not by what bold *Bell-the-Cat's* hand) to warn people of its terrible approach. That the bone looks very like a small whale's rib does not detract from the value of the legend."*

STANWICK.

S. LAWRENCE. 3 BELLS.

1. [+ 64] SYMON : DE : HAZFELDE : ME : FECIT.
(Diam. 28½ in.)

2. + IHS NAZARENVS REX IVDEORVM FILI DEI MISERERE MEI + GLORIA DEO SOLI + ANNO DOM ⁘ 1721.
(Diam. 30 in.)

3. ✠ELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1613 [▽ 1.]
(Diam. 34 in.)

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* *Associated Societies Papers and Reports*, vol. iv. p. 313.

A bell is rung daily at noon; and the Gleaning-bell is rung during harvest at 7 a.m. and at 7 p.m.

On Shrove-Tuesday the Pancake-bell (2nd) is rung at 11 a.m. Some years ago the boys from the Free School were allowed on that day to enter the church and jangle the bells.

At the Death-knell three tolls are given for a male, two for a female, on each of the bells.

On Sunday the 1st bell is rung at 8 a.m. For Divine Service the tenor bell is rung, then the other two bells are chimed with the tenor "rung in," after which the first bell is rung until Service commences.

STAVERTON.

S. MARY. 5 BELLS.

1. MATTHEW BAGLEY MADE MEE 1726.
(Diam. 29½ in.)
2. BEE IT KNOWN TO ALL THAT DO ME SEE THAT BAGLEY OF CHACOMBE MADE MEE 1676.
(Diam. 32 in.)
3. 1662.
(Diam. 37 in.)
4. THOMAS RASSELL OF WOOTTON MADE ME 1720.
(Diam. 37 in.)
5. THO. NORTON W^M^ MASTERS CHURCHWARDENS 1776.
(Diam. 41½ in.)

In 1552 there were "iij bellꝑ in the steple."

The 4th and 5th bells were previously inscribed:

4. Richard Keene first Ring 1662.
5. Francis Robbins Robert Adams C.W. 1662.*

New frames were made and the bells rehung in 1839.

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* *Bridges MSS.* (Bibl. Bodl. EE. 1, 173.)

The Churchwardens' Accounts furnish the following particulars:

1776	March 26	Stratford with a Beell	2 . 2 .	
		Loading & on Loading.....	10	
		Paid for Water Carrige	14	
		For 5 letters	3 . 9	
		Paid Mr Cole	12	
		Paid William Line for Weing	3	
		For taking the Bell to Weiged	2 . 6	
		For taking the new Bell	2 . 6	
		For fetching the Pulley	5	
		For taking back.....	2 . 6	
		Tho^{s} Hedge Bill	15 . 9	
		Charles Bill	1 . 5	
		Taking down the Clock	5	
		and putting up	5	
			7 . 8	

			c.	q.	lb.			
1776	Feb 24.	To a Bell W.	13	. 0	. 0	@ £7 p. c.	91	
		To a Claper	0	. 1	. 2	@ 18 p. lb.	1	
		For fiting the Claper					5	
							92 . 5	
		By the old Bell	12	. 3	. 23	@ £5 p hundred.....	64 15 . 6	
							£27 . 9 . 6	

A Daily-bell (2nd) is rung at noon and at 9 p.m.

On Shrove-Tuesday the Pancake-bell (the 4th *muffled*) is rung at 11 a.m., and during harvest, provided the gleaners will pay the clerk a trifle, the Gleaning-bell (the 2nd) is tolled at 8 a.m.

At the Death-knell (which is usually rung at 11 a.m.) thrice three tolls are given for a male, thrice two for a female, before the knell, which then is rung for forty-five minutes.

At a Funeral the tenor is tolled before the interment and rung afterwards.

On Sunday the 1st bell is rung at 8 a.m. for notice of Morning Prayer; the 2nd and 3rd are rung at 9 a.m. for notice of Morning Sermon, or the tenor for notice of Celebration of Holy Communion without Sermon. If there is to be neither Sermon nor Celebration there is no ringing at 9 a.m.

For Divine Service the bells are chimed for fifteen minutes, then the tenor is rung for notice of Sermon or Celebration; if there is to be neither the treble bell is rung. At the conclusion of Morning Service the treble bell is rung for notice of Evensong, and at 2 p.m. the 2nd and 3rd are rung for notice of Sermon. For Evensong the same as for Morning Service.

Peals are rung on Mondays in Advent before sunrise (see p. 149) on Christmas Eve; on New Year's Eve at midnight; on 5th November at 7 p.m.; on Advent Sunday at 9 a.m. sometimes; on Queen's Birthday, &c.

For Vestry Meetings the 4th bell is tolled at the hour named in the notice.

STEANE.

S. PETER. — NO BELL.

In 1552 the ancient church here possessed "one lyttill bell."

The present church built in 1620 has neither tower nor bell.

STOKE ALBANY.

S. ALBAN OR S. BOTOLPH. — 5 BELLS.

1, 5. W : WARD & GEO : BRANSON C : WARDENS R : TAYLOR ST NEOTS FECIT 1790.
(Diams. 29, 37 in.)

2, 3, 4. R : TAYLOR ST NEOTS FECIT 1790.
(Diams. 31, 32, 34 in.)

There is a tradition that previous to the recasting of the old bells in 1790 there was a strong difference of opinion in the village as to whether the whole ring, or only one or two of the bells, should be recast; and that some evil disposed persons got into the belfry at night, and throwing the undamaged tenor from its frame precipitated it through the floor below; this not breaking the bell they entered again a few nights after and knocked off the canons with a sledge hammer, and so the whole ring was recast.

At the Death-knell three tolls are given for a male, and two for a female, both before and after the knell.

On Sunday the 1st bell is rung at 8 a.m. and the 1st and 2nd chimed at 8.30 a.m. For Divine Service the bells are chimed and a Sermon-bell (tenor) rung. At the close of the Morning Service the 1st bell is rung.

(The bells and bell-chamber here sadly want cleansing and putting in decent order.)

STOKE BRUERNE.

S. MARY. 5 BELLS.

1, 2, 5. CHAVDELER MADE ME 1684.
(Diams. 30, 31, 42 in.)

3. JOHN : WHITE : JOHN : CLARK : CHURCH : WARDENS : MATTHEW : BAGLEY : MADE : ME : 1770.
(Diam. 31 in.)

4. THE : REVEREND : MR : JOHN : ECCLES : RECTOR : JOHN : WHITE : JOHN : CLARK : CHURCH :·: WARDENS :·: MATTHEW :·: BAGLEY :·: MADE :·: ME :·: 1770.
(Diam. 36 in.)

In 1552 there were "iiij bellꝑ and a sancktus bell."

The Rev. John Eccles was instituted 15th October, 1759: he was buried here 26th December, 1789.

At the Death-knell three tolls are given for a man, two for a woman, and one for a child; the age is tolled out after the knell.

On Sunday the tenor bell is rung at 8 a.m. For Divine Service the bells are chimed.

STOKE DOYLE.

S. RUMBOLD. 5 BELLS.

1. ✠ THO :· EAYRE ✠ O O O ✠ KETTERING ✠ ✠ ANNO DOMINI MDCCXXVII O O O O
(Diam. 28½ in.)

2. ✠ O O O ✠ THO : ✠ EAYRE ✠ DE ✠ KETTERING ✠ O O O ✠ FECIT ✠ ANNO ✠ DOMINI ✠ 1727.
(Diam. 29½ in.)

3. ✠ THO : EAYRE ✠ O O O ✠ KETTERING ✠ O O ·:·:· ANNO DOMINI MDCCXXVII ✠ O O O O O O O
(Diam. 31 in.)

4. THOMAS EAYRE ✠ ✠ O O O ✠ ✠ DE KETTERING ✠ O O ✠ FECIT ANNO DOMINI MDCCXXVII O O
(Diam. 34 in.)

5. ✠ O O O O ✠ THOMAS EAYRE ✠ O O ✠ DE KETTERING ✠ O O ✠ CAMPANARIUS ANNO DOMINI ✠ O ✠ MDCCXXVII.
(Diam. 38½ in.)

In 1552 the (now imperfect) Inventory from this parish recorded:

"Itm̃ iij great bells & a lytle bell.
Itm̃ iiij gret Bellꝑ & a Sans bell sold to John . . . . . iiij^{li} y^{e} w^{ch} y^{e} Towneshype ys chargyd w^{t} . . . . . ."

Previous to their being recast in 1727 two of the old bells were cracked and the whole "untuneable," as we learn from the following extract from a MS. Book of Stoke Doyle Church:

"Mem^{dum}

The five bells (two of them being crack'd, & y^{e} rest Untuneable) were all new Cast in the Winter 1727, And in the Begining of Sumer 1728 they were hung up in the Steeple in New Frames, And about the same time a New Clock provided & placed in y^{e} said Steeple; All at y^{e} expence of E. W. Esqr."*

The "E. W. Esq." was Edward Ward, Esq. (son of Lord Chief Baron Ward, the purchaser of the Lordship in 1694), who was owner of the Manor, of the greater part of the Lordship, and of the Advowson.

The Gleaning-bell during harvest is occasionally rung.

At the Death-knell five tolls are given for a man, four for a woman, three for a child, on each of the four first bells, after which the knell is rung on the tenor.

On Sunday the 2nd bell is rung at 8 a.m.; for Divine Service the bells are chimed and the tenor afterwards rung as a Sermon-bell. At the conclusion of Morning Service the 2nd bell is rung.

STOWE-NINE-CHURCHES.

S. Michael. 4 Bells.

1. THOMAS RVSSELL OF WOOTTON NEAR BEDFORD 1725.
(Diam. 32 in.)

2. [+ 48] GOD [+ 5] ƧAVE [+ 5] OVR [+ 5] QVEEИE [▽ 1] 1590.
(Diam. 34 in.)

3. [+ 5] BE · ꝟT · KNOWNE · TO · ALL · THAT · DOTH · ME · SEE · THAT · NEWCOMBE · OF · LEICESTER · MADE · ME · 1607.
(Diam. 36 in.)

4. [+ 62] AVE [□ 7] MARIA GRACIA [□ 9] PLENA [□ 7.]
(Diam. 42 in.)

* Kindly communicated to me by Mr. John Taylor, of Northampton.

In 1552 there were "iij bellꝭ in y^{e} steple & a Sanct' bell."

The 1st bell was previously inscribed:

Henry Bagley made me 1667.*

At the Death-knell thrice three tolls are given for a male, thrice two for a female, both before and after the knell.

On Sunday a bell is sounded at 8 a.m. For Divine Service the bells are chimed, and a Sermon-bell follows when there is no late Celebration of the Holy Communion.

The bells are now never rung owing to the tower of the church being considered unsafe.

STOWE-NINE-CHURCHES.

S. JAMES MAJOR. 1 BELL.

There is one modern small bell of the same date as the church, which was erected about twenty-two years ago.

STRIXTON.

S. ROMWALD. 1 BELL.

1. HENRICVS BAGLEY ME FECIT 1671 OO
(Diam. 26¾ in.)

The bell, which is said to have been brought from Bozeat, hangs in a closed turret on the gable of the west wall of the nave, and is approached by a circular stone stair and passage through the west wall.

SUDBOROUGH.

ALL SAINTS. 4 BELLS.

1. THOMAS NORRIS MADE ME 1647.
(Diam. 28 in.)

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* *Bridges' MSS.* (Bibl. Bodl. EE. 5, 104.)

2. Blank.
(Diam. 29 in.)

3. [+ 22] THOMAS [□ 35.]
(Diam. 31½ in.)

4. THOMAS NORRIS MADE ME 1647.
(Diam. 36 in.)

The Pancake-bell was rung by "the women folk" about 40 years ago.

At the Death-knell three tolls are given on each bell for a male, two for a female, before the knell, which is rung rather longer for old people than for young.

On Sunday the 1st bell is first rung, then the 2nd and 3rd are chimed at 8 a.m. The 1st bell is rung as a School-bell at 10 a.m. and at 2 p.m.

For Divine Service the bells are chimed, after which the 3rd bell is rung. At the close of Morning Service a bell is rung when Evensong follows.

SULGRAVE.

S. James. 5 Bells and a Priest's Bell.

1. :·: JOHN : BARRETT : WILLIAM : WATTS : CHURCH : WARDENS : MATTHEW : BAGLEY : MADE : ME :·: 1769.
(Diam. 31 in.)

2, 3. [+ 5] BE · YT · KNOWNE · TO · ALL · THAT · DOTH · ME · SEE · THAT · NEWCOMBE · OF · LEICESTER · MADE · MEE · 1610.
(Diams. 34, 37 in. The 3rd bell dated 1612.)

4. EDWARD HALL MADE ME 1744.
(Diam. 39 in.)

5. GLORIA : DEO : IN : EXCELSIS † † † W : MALSBURY & W : PAINTER : C W : JOHN : BRIANT : HERTFORD : FECIT : 1806 W : BURCH : C W : T. CRICK RECTOR.
(Diam. 42 in.)

Priest's Bell:

Blank.

(Diam. 13 in.).

In 1552 the Inventory from this parish recorded:

"Itm̃ iiij bellꝑ in the steple & a saunct' bell.
Wherof one is sold as appereth in the defautꝑ."

The Bill of Default, still preserved, explains the attempted sale of this bell thus:

"Soulgrave. Itm̃ the Towneshipp of Soulgrave aforesaid sold before the fyrst Inventory was taken & maid by John Humfrey & John Mayo Churchewardens there one bell unto Thomas Stuttesbury & Lawrence Wasshyngton gentlꝑ of the same towne for xvj^{li} wherof vj^{li} is delyv̄yd to the Inhy̅tauntꝑ of the same towne And is bestowed uppon the highe wayes & fordꝑ
And their entent is to bestowe all the rest so Whiche bell is not as yet weyed nor delyv̄yd wherefore they stond bounden by recognysaunce in the some of xx^{li} before us that the same bell shall remayne & be furthe comyng at all tymes."

A Daily-bell is rung at 1 p.m. excepting on Sunday.

At the Death-knell (which is rung an hour for adults and half an hour for the young) thrice three tolls are given for a male, thrice two for a female.

On Sunday a bell is rung at 7 a.m. in summer, at 8 a.m. in winter; and two bells at 9 a.m. For Divine Service the bells are chimed and the Sermon-bell (tenor) rung.

SUTTON.

S. MICHAEL. 1 BELL.

1. J WARNER & SONS LONDON 1867.
(*Royal* ▽ *Arms.*)
PATENT.
(Diam. 20 in.)

In 1552 the Inventory of Church Goods recorded:

"ffurst in o^r^ steple ij smale belles.
Itm̃ in the same a sanct' bell.
Itm̃ ij hand bells."

The weight of the present single bell (there is a double bellcot) is 1 cwt. 2 qrs. 22 lb. and which at 1s. 5½d. per lb. cost £13 13s. 2d.

At the Death-knell three tolls are given for a man, two for a woman, one for a child before the knell. Until recently the age of the deceased was tolled out.

Until the restoration of the church, in 1867, it was customary on the first Sunday when Banns of Marriage were published for some young man of the congregation to rush to the bell-rope at the close of the Service and jingle the bell (see p. 151).

SUTTON BASSETT.

S. Mary (?). 1 Bell.

1. GLORIA PATRI FILIO ET SPIRITUI SANCTO O O JULY 1718 O O
(Diam. 18¾ in.)

In 1700 (when the church was much out of repair) there were two small bells (*Bridges*). These were probably cast into the present bell by Eayre of Kettering in 1718.

There being no burial ground here the Funeral knell is always rung at Weston-by-Welland.

SYRESHAM.

S. James. 5 Bells.

1, 2, 4. ROBERT ATTON MADE ME 1624.
(Diams. 28, 30, 34¾ in.)

3. RICHARD DANGER AND WILLIAM KINGE CHURCH-WARDENS 1687.
(Diam. 31¾ in.)

5. CAST BY JOHN WARNER & SONS LONDON 1867.
(Diam. 37 in.)

In 1552 there were "iij bell^{e} in y^{e} steple & a sanct' bell."

At the Death-knell three tolls are given for a male, two for a female.

The 1st bell is rung on Sunday morning at 7 or 8 a.m. A Sermon-bell is rung after chiming for Divine Service.

SYWELL.

SS. PETER AND PAUL. 3 BELLS.

1. HENRICVS BAGLEY ME FECIT 1701 (?)
(Diam. 24 in.)
2. AUGUSTINE FISH RECTOR JOHN BAUCUT W^{M} MARRIOTT CHURCHWARDENS 1766.
(Diam. 28 in.)
3. ABCDE FGHIK LMNO 1611 [▽ 1.]
(Diam. 31 in.)

In 1700 there were 4 bells, the 2nd is now wanting, a pit is, however, left for it in the comparatively new frame.

TANSOR.

S. MARY. 3 BELLS.

1. [+ 22] JOHN BRADSHAW [□ 35] OPORST [□ 26 □ 26?] FGHI.
(Diam. 28 in.) Coins all round the rim.
2. [+ 15] ИОИ : CLAMOR : SED : AMOR : ИТАТ : ИИ : AVRE : DEI : IG WS 1611.
(Diam. 31 in.) Cracked.
3. [+ 105] Sit Nomen Domini Ihesu enedictum [▽ 6].
(Diam. 34 in.)

In 1552 there were "iij bellꝑ j sanct' bell & j hand-bell."

The words "Cantat" on the 2nd bell and "Benedictum" on the 3rd are incomplete.

At the Death-knell three tolls are given for a male, two for a female on all the bells.

On Sunday the bells are chimed, and the Sermon-bell is rung.

The 2nd bell was formerly called the Fire-bell.

THENFORD.

S. MARY. 5 BELLS.

1. MICHAEL WOODHULL ESQRE BENEFACTOR E. H. 1731 O
(Diam. 25 in.)
2. WILLIAM RING CHURCHWARDEN E. H.
(Diam. 26½ in.)
3. W : R : C : W · : · EDWARD HEMINS FECT 1737.
(Diam. 28 in.)
4. [+ 48] PRAYES THE LORD 1601.
(Diam. 29 in.)
5. E. STAFFORD VICAR C EDWARDS AND J. LAW C. W. JOHN BRIANT HERTFORD FECIT 1806.
(Diam. 33 in.)

In 1552 there were "iij bellꝑ in yᵉ stepull & a Sanct' bell."

In 1700 there were still only three bells.

Michael Woodhull, Esq., Lord of the Manor of Thenford, descended through a long line of ancestors from Walter Flandrensis the domesday lord of Pateshull, was born in 1670, and died unmarried, 11th January, 1738-9.

The Rev. Egerton Stafford was instituted Rector 11th December, 1787. He also held the Vicarage of Chacombe (*Baker.*)

At the Death-knell thrice three tolls are given for a man, thrice two for a female.

At a Funeral the tenor is tolled both before and after the interment.

On Sunday, the 1st bell is rung at 8 a.m. For Divine Service the 2nd and 3rd bells are first rung, then all the bells are chimed, after which the tenor is rung as a Sermon-bell.

THORNBY.

S. MATTHEW. 5 BELLS.

1. CANTATE DOMINO CANTICVM NOVVM 1714.
(Diam. 26 in.)
2. HENREY BAGLEY MADE MEE JVLY 1714.
(Diam. 27 in.)
3. GOD BE OVR GOOD SPEED H.B. MA. MEE 1714.
(Diam. 28 in.)
4. GOD SAVE OVR QVEEN AND PRESARVE HER PEACE. BE IT KNOWNE TO ALL THAT DO ME SEE THAT H. BAGLEY OF NHT MA' MEE 1714.
(Diam. 32 in.)
5. John Taylor and Son founders Loughborough 1844.
(Diam. 36 in.)

The tenor bell was previously inscribed:

Henry Bagley made me Jvly 1714
Let Aarons Bells continually amongst us rung
The Word still preached and Hallelujah sung.*

At the Death-knell thrice three tolls are given for a male, and twice three tolls for a female before the knell on the tenor bell; for children the 4th bell is used.

For Funerals the tenor bell is tolled for adults and the 4th for children.

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* *Bridges' MSS.* (Bibl. Bodl. EE. 1, 228.)

On Sunday the 1st bell is rung at 8 a.m.; for Divine Service the bells are first chimed, then the Sermon-bell (tenor) is rung. After Morning Service when Evensong follows the 1st bell is rung.

Peals are rung on Christmas Eve and New Year's Eve at midnight; on Christmas morning and on the morning of the Village Feast-day; also on the evening of the 5th of November, when the ringers have a fee of 2s. 6d.

The bells were rehung in 1714 by Mr. Over, of Rugby, at the cost of £74. The cost of the new tenor in 1844 was £20. and the old bell.

THORNHAUGH.

S. ANDREW. 3 BELLS.

1. [+ 15] MVLTI [□ 36] VOCATI· [□ 36] PAVCI [□ 36] ELECTI [□ □ □ 36] 1619 [□ 36.]
   (Diam. 24½ in.)
2. [+ 15] THOMAS NORRIS MADE ME 1634.
   (Diam. 26¾ in.)
3. CAST BY JOHN WARNER & SONS LONDON 1860.
   H. FULLAR RECTOR.
   J. WILSON CH W.
   (Diam. 27½ in.)

In 1552 there were "yn the steple iij bellꝭ & a sans bell. It' ij hand bellꝭ sold to Colman of Weldon p'c xvj^{d}."

The tenor bell was previously inscribed

Tobias Norris cast me 1684.

When it was sent to the founders in 1860 a small cracked Sanctus-bell (perhaps the one mentioned as existing in 1552) was sent with it to be recast into the new tenor.

The Rev. Henry Fuller, died 17th April, 1876, aged 76.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, both before and after the knell.

On Sunday a bell is rung at 9 a.m., when there is to be Morning Service, or at 2 p.m. when Evensong only is to be said. For Divine

Service the bells are chimed and a Sermon-bell rung: when there is to be no Sermon the 1st bell is rung at the end of the chiming.

THORPE MALSOR.

ALL SAINTS. 6 BELLS.

1. THE GIFT OF W : T : MAUNSELL ESQR IN MEMORY OF HIS MOTHER.
   J : TAYLOR & CO FOUNDERS LOUGHBOROUGH A.D. 1860.
   (Diam. 24¼ in.)
2. MATTHEW BAGLEY MADE MEE 1680.
   (Diam. 26 in.)
3. HENREY BAGLEY OF CHACOM MADE MEE 1680.
   (Diam. 26¾ in.)
4. RICHARD : GARRATT · : · CHURCHWARDEN + O 1751
   T : EAYRE : KETT : FECIT O 🔔 O O
   (Diam. 28¼ in.)
5. R : GARRATT & T : HAYES C : W : R : TAYLOR ST NEOTS FOUNDER 1817.
   (Diam. 31 in.)
6. ROBART MANSELL ESQVIER 1680.
   (Diam. 34 in. A reversed P instead of Q.)

The Manor of Thorpe Malsor was purchased in 1622-3 by John Maunsell, Esq., of Chichley, Bucks. He died in 1677. His successor was John his son, upon whose decease the Manor passed to his nephew Robert Maunsell, Esq., whose name appears upon the present tenor bell. This Robert Maunsell died February 12th, 1716.

Colonel Thomas Philip Maunsell married Caroline Elizabeth, fifth daughter of the Honble. William Cockayne, younger brother of the sixth and last Viscount Cullen. The Honble. Mrs. Maunsell and four of her sisters were granted the titles of Viscount's daughters by Royal assent. She died on the 12th of March, 1860, and it was in memory of

that lady that the present treble bell was given in that year to the church by her eldest son, W. T. Maunsell, Esq., who was a great lover of church bells, and who died on the 13th of March, 1862.

THORPE MANDEVILLE.

S. JOHN BAPTIST. 3 BELLS.

1. J. BRIANT HERTFORD FECIT 1790.
2. GOD SAVE KING CHARLES HENRY BAGLE MADE ME 1636.
3. R TAYLOR & SON OXFORD 1826.

In 1552 there were "ij littill bellꝑ in y^e^ steple & a sanct' bell."

At the Death-knell four tolls are given for a man, three for a married woman, two for a boy or unmarried woman, and one for a child.

The tenor is tolled both before and after a funeral.

On Sunday a bell is rung at 7 a.m. and 8 a.m. in summer, at 8 a.m. and 9 a.m. in winter. For Divine Service the bells are chimed, and then the Sermon-bell is rung. After Morning Service (when Evensong will follow) a bell is rung, locally called the Pudding-bell.

THRAPSTONE.

S. JAMES. 5 BELLS.

1. HENRY BAGLEY MADE ME 1686.
   (Diam. 26½ in.)
2. HENRY LENTON JAMES ROBINSON CHURCH-WARDENS 1765.
   (Diam. 28½ in.)
3. T. WOODCOCKE TOBIE NORRIS CAST ME 1677.
   (Diam. 29¾ in.)
4. [+ 50] Sancta Anna Ora Pro Nobis [+ 60] I O S.
   (Diam. 33 in. Crowned capitals.)
5. THOMAS NORRIS MADE ME 1634.
   (Diam. 35½ in.)

In 1552, according to the mutilated Inventory, there were "iiij bellys A ..... And a sacryng bell."

The 4th bell (the finest, as it is the oldest, of the ring) is rung daily at 1 p.m. It is called the Dinner-bell.

On Shrove-Tuesday the boys are allowed to go into the belfry and to jangle the bells. It would be better to instruct the sexton to ring the Pancake-bell.

At the Death-knell three tolls are given for a male, two for a female, on all the bells before the knell, and again on the tenor after the knell.

On Sunday the 1st bell is rung at 7 a.m. and the 3rd and 4th at 9 a.m. For Divine Service the bells are chimed (sometimes "ringing in" the tenor) after which the tenor is rung as a Sermon-bell. At the close of Morning Service the 1st bell is rung, and at 2 o'clock the 3rd and 4th are rung.

TICHMARSH.

HOLY TRINITY. 6 BELLS.

1. HENRY BAGLEY MADE MEE 1688.
2. R GREENE AND JOHN WELLS CHVRCHWARDENS 1688.
3. J. SALMON AND JOHN FOWLER CHURCHWARDENS EDWARD ARNOLD FECIT 1781.
4. CANTATE DOMINO CANTICVM NOVVM 1688.
5. GOD SAVE THE KING 1688.
6. JOHN CANNARD GAVE ME JEFFERY COALES AND JOHN BARNES CHURCHWARDENS HENRY PENN MADE ME 1708.

Unfortunately the Inventory of Church Goods delivered from this parish in 1552 is now a mere fragment and gives no information about the bells.

TIFFIELD.

S. JOHN. 3 BELLS.

1. LESTER & PACK OF LONDON FECIT 1764.
(Diam. 31½ in.)

2, 3. THOMAS MEARS & SON OF LONDON FECIT 1809.
(Diams. 33, 35 in.)

In 1552 there were "iij bellꝑ in the steple."

At the Death-knell thrice three tolls are given for a male, thrice two for a female, before the knell.

On Sunday the 1st bell is rung at 8 a.m. For Divine Service the bells are chimed, then the Sermon-bell (tenor) is rung, after which the 1st bell is tolled until the service commences.

TOWCESTER.

S. LAWRENCE. 6 BELLS.

1. RING BOYES AND KEEP AWAKE FOR MR WILLIAM HENCHMANS ƧAKE R C 1725.
(Diam. 31 in.)

2. EC [□ 103] CE [□ 103] QVAM [□ 103] BONVM [□ 103] ET [□ 103] QVAM [□ 103] IVCVNDVM [□ 103] 1626 [I K □ 69.]
(Diam. 33 in.)

3. [+ 38] SIMVL [□ 103] VENIRE [□ 103] FRATRES [□ 103] IN [□ 103] V [□ 103] NVM 1626 [I K □ 69.]
(Diam. 34 in.)

4. [+ 38] SICVT [□ 103] VN [□ 103] GVEN [□ 103] TVM [□ 103] IN [□ 103] CAPVT [□ 103] A [□ 103] ARON 1626 [I K □ 69.]
(Diam. 36½ in.)

5. [+ 102] SICVT [□ 79] ROS [□ 79] HER [□ 79] MON [□ 79] IN [□ 79] MONTE [□ 79] SION.
(Diam. 40 in.)

6. + O QUAM BEATUM LAUDARE DOMINUM 1626 THOM : PERKINS & SAM INNS C : WARDENS W. & J. TAYLOR FOUNDERS OXFORD JUNE 13 : 1823.

(Diam. 45 in.)

In 1552 there were:

"Itm̃ iiij bellꝑ & a sanctꝑ bell in the steple wherof one is sold as apperethe in the byll of Defaultꝑ."

A reference to the Bill of Defaults thus explains the transaction:

"Towcestre

Itm̃ the Towneshipp of Towcestre aforesaid sold by Rychard Marryatt & Thomas Pynckard churchwardens there one bell unto Thomas Caswell of Northt Brasyer at the pryce of xx^{s} the hundred wherof they have receyved in hand vj^{li} xiij^{s} iiij^{d} in ꝑt of payment w^{ch} bell is not as yet weyed nor delyv̄yd Wherefore the foresayd Churchwardens stond bounden by Recognysaunce in the some of xx^{li} before us that the same bell shall remayne & be furthe comyng at all tymes. The money therof receyved is bestowed uppon A brygge in the same ꝑishe And the rest of the bell they wold bestowe uppon the highe wayes there."

Mr. William Henchman, the donor of the 1st bell, was probably one of that family belonging to Wellingborough (see Mr. Bailey's *Life of Fuller*, pp. 147 and 771).

On a board placed on the wall of the church is: "W^{m} Henchman gave the treble May 25th 1726 to make a ring of 6 bells." The initials R. C. on this bell are those of the founder, Richard Chandler.

A bell (4th) is rung daily at 5 a.m. in summer, at 6 a.m. in winter; the 5th bell is rung daily at noon and at 9 p.m. (Curfew.)

The Pancake-bell (5th) is rung on Shrove-Tuesday at 11 a.m.

At the Death-knell five tolls are given for a male, four for a female, before the knell, which is rung on the tenor for adults, on the 3rd bell for children under twelve years of age.

On Sunday the 1st bell is rung at 7 a.m., the 2nd and 3rd bells at 8 a.m. For Divine Service the tenor is first rung as a Sermon-bell, then all are chimed, after which the treble bell is tolled.

Peals are rung on the 24th of May and on the 28th of June.

TWYWELL.

S. NICOLAS. 3 BELLS.

1. JESUS NAZARENUS REX IUDEORUM FILI DEI MISERERE MEI. J TAYLOR & Co BELLFOUNDERS LOUGHBOROUGH RECAST 1867.
   J MANTON, S LEETE } CHURCHWARDENS.
   (Diam. 30½ in.)
2. [+ 119] In Multis Annis Resonet Campana Johannis [▽ 31.]
   (Diam. 32½ in.)
3. [+ 119] [□ 61] Vox Augustini Sonet In Aure Dei [▽ 6.]
   (Diam. 34½ in.)

The Pancake-bell on Shrove-Tuesday was discontinued about twenty years ago.

The Gleaning-bell is rung during harvest at 8 a.m. and at 6 p.m.

Some years ago the bells were chimed at Funerals. The last remembered instance was at the funeral of Mr. John Archer in 1862.

UFFORD.

S. ANDREW. 3 BELLS.

1. [+ 65] GOD SAVE THE KING 1670.
   (Diam. 32½ in. Cracked.)
2. [+ 56 ▽ 33 + 96] Sit Nomen Domini Benedictum.
   (Diam. 35½ in.)
3. [+ 56 ▽ 33 + 96] In Multis Annis Resonet Campana Johannis.
   (Diam. 40 in.)

In 1552 there were:

"Itm̃ one handbell.
Itm̃ in o^{r} steple iij bellꝑ & a lytle belle."

At the Death-knell thrice three tolls are given for a male, thrice two for a female, both before and after the knell.

For Divine Service the bells are chimed and the Sermon-bell (tenor) is rung.

UPTON [NEAR PETERBOROUGH].

S. JOHN BAPTIST. 1 BELL.

The single bell here, which is difficult of access, is without inscription.

In 1552 there were:

"Itm̃ ij small Bellꝑ belongyng to the Chapell.
Itm̃ on̄ handebell."

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

UPTON [NEAR NORTHAMPTON].

S. MICHAEL. 1 BELL AND A PRIEST'S BELL.

1. [+ 22] [▽ 24] ꝟANCTA ꝟARIA O P

(Diam. 30½ in.)

Priest's Bell: Blank.

(Diam. 13 in.)

The incomplete inscription on the larger bell is intended for:

Sancta Maria O [ra] P [ro Nobis].

In 1700 there were three bells; the 1st and 2nd were inscribed:

R. A. 1614.

The initials being those of Robert Atton, the founder. The then tenor is the present large bell.*

WADENHOE.

S. MICHAEL. 3 BELLS.

1. [+ 15] MVLTI [□ 36] VOCATI [□ 36] PAVCI [□ 36] ELECTI [□ 36] ROBERTVS [□ 36] ASHLE [□ 36] THOMAS [□ 36] CIBBLE [□ 36] 1603 [□ 36] GARDIANI I A I H.
(Diam. 31 in. Cracked.)

2. [+ 63] AVE : MARIA : GRACIA : PLENA : DOMINVS TECVM :
(Diam. 35 in. Cracked.)

3. [+ 65] GOD : SAVE : HIS : CHVRCH : ANNO : DOMINE : 1607 E T
(Diam. 36¼ in.)

The Inventory from this parish in 1552 is too fragmentary to give any particulars as to the bells.

The names of the churchwardens on the 1st bell appear thus on a panel of the Reading Desk in the church:

OPVS · HOC · FINITVM ERAT FEB · 25 · AN · DN̄I 1595 · OPERA · W · D ·
ROB · ASHELEY · ET · THO · KYBBLE GARDIANIS · ECCLESIÆ · RECT · TH · FRANC

At the Death-knell three tolls are given for a man, two for a woman, one for a child.

The tenor only is now used, the other two being cracked.

* *Bridges' MSS.* (Bibl. Bodl. EE. 5, 106).

WAKERLEY.

S. JOHN BAPTIST. 3 BELLS.

1. [+ 48] UBIQUE BENE RESPON-DEO 1598 [▽ 1.)
(Diam. 31½ in. Letters like [□ 53].)
2. [+ 65] THOMAS NORRIS MADE MEE 1663.
(Diam 34½ in. Cracked.)
3. CUM CUM AND PREA 1599 [▽ 1.]
(Diam. 37½ in. Letters like [□ 53].)

In 1700 there were four bells: the present aged Parish Clerk remembers a fourth bell unhung in the belfry with its cannons broken: a portion of it was stolen, and the remainder sold towards repairs of the church.

At the Death-knell three tolls are given for a male, two for a female, before and after the knell.

On Sunday the bells are chimed with tenor rung in, after which the tenor is rung alone as a Sermon-bell.

WALGRAVE.

S. PETER. 5 BELLS AND A PRIEST'S BELL.

1. J TAYLOR & Co BELLFOUNDERS LOUGHBOROUGH.
E. H. GIFFORD D.D. RECTOR.
THOMAS EMERSON } CHURCHWARDENS.
JOHN PENTELOW }
RECAST 1867.
(Diam. 34 in.)
2. THOMAS RVSSELL MADE ME 1723.
(Diam. 35 in.)
3. EDWARD MABBET AND ROBARD SMITH CHURCH-WARDENS 1723.
(Diam. 36 in.)

4. DR GEORGE REYNALD RECTOR JOHN FRY AND WM EATON CHURCHWARDENS 1766.
(Diam. 40 in.)

5. JOHN SMITH GAVE THIS BELL IN 1494 THOMAS RVSSELL OF WOOTTON CAST THIS PEAL AND NEW CAST IN 1723. E. MABBET AND R. SMITH CHURCHWARDENS.
(Diam. 45 in.)

Priest's Bell:

[+84] SIT : NOMEN : DOMINI BENEDICTVM.
(Diam. 15 in. Unhung and not used.)

A bell is rung daily at noon.

The Pancake-bell on Shrove-Tuesday was discontinued about twenty years ago.

At the Death-knell three tolls are given for a male, two for a female.

On Sunday the 1st bell is rung at 8 a.m., the 1st and 2nd at 9 a.m. For Divine Service the bells are chimed.

During harvest a bell is tolled daily at 4 a.m. to call the labourers.

WANSFORD.

S. MARY. 2 BELLS.

1. J WARNER & SONS LONDON 1868.
(Diam. 18 in.)

2. [+82] IHS NAZARENVS REX IVDEORVM.
(Diam. 20½ in.)

In 1552 there were:

"It' ij bellꝭ yn yᵉ steple wᵗ a sans bell.
It' ij hand bellꝭ wᵗ a sacryng bell."

The Gleaning-bell is rung during harvest.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, both before and after the knell.

On Sunday when there is to be Morning Service a bell is rung at 9 a.m. When Evensong only the bell is rung at 2 p.m.

WAPPENHAM.

S. MARY THE VIRGIN. 4 BELLS.

1. G. MEARS & CO FOUNDERS LONDON. 1664 RECAST 1865.
(Diam. 31 in.)
2. [+ 109] R A 1618.
(Diam. 34 in.)
3. PRAISE THE LORDE 1599.
(Diam. 36 in.)
4. GOD SAVE KING JAMES R. A. 1610.
(Diam. 38 in.)

In 1552 there were "iij small bellꝑ in yᵉ steple."

There was a small Priest's bell (without inscription) which was sent as additional metal to the 1st bell when it was recast in 1865. The treble was previously inscribed:

Henry Baglee made me 1664.

The Gleaning-bell is rung during harvest.

At the Death-knell three tolls are given for a male, two for a female.

On Sunday a bell is rung at 8 a.m. For Divine Service the three smaller bells are chimed for fifteen minutes, after which the tenor is sounded for the same length of time.

WARKTON.

S. EDMUND. 3 BELLS.

1. CÆLORUM CHRISTE PLACEAT TIBI REX SONUS ISTE T. & J. EAYRE DE KETTERING FECERUNT 1718.
(Diam. 28½ in.)

2. INTACTUM SILEO PERCUTE DULCE CANO. GRATUM OPUS AGRICOLIS. THOS EAYRE FECIT 1761.
(Diam. 29 in.)

3. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1638 [▽ 1.]
(Diam. 36½ in.)

In 1700 there were four bells: the then 3rd is now missing. It is said that being broken it fell, or was taken down, many years ago, and its pieces laid under the tower. Those were gradually carried away, first by one thief and then by another, until the whole disappeared.

At the Death-knell four tolls are given for a man, three for a woman, and two for a child, after the knell, which is first tolled for ten minutes and then rung for twenty minutes.

On Sunday when there is no early Celebration an early peal is rung at 8 a.m. For Divine Service the bells are chimed with the tenor occasionally "rung in."

It was formerly a custom here to ring the "Oven-bell" (see p. 156).

WARKWORTH.

S. MARY. 2 BELLS.

1. BENEDCTA SIT SANCTA TRINITAS E. H. FECIT MARCH 25 1740.
(Diam. 13½ in.)

2. J TAYLOR FOUNDER OXFORD 1841.
(Diam. 23 in.)

In 1552 there were "ij bellꝑ in y^{e} stepull & a sanct' bell."

The initials on the 1st bell are those of Edward Hemis the founder.

WARMINGTON.

S. MARY. 5 BELLS.

1. [+ 65] GOD SAVE THE KING 1670.
(Diam. 31 in.)

2. [+ 15] GOD SAVE THE KING 1669.
(Diam. 31 in. Broken.)

3. [+ 15] ИVИC [□ 36] IACOBVS [□ 36] EGO [□ 36] CVИO [□ 36] VOBIS [□ 36] ORE [□ 36] JOCVИDO [□ 36] GOD [□ 36] SAVE [□ 36] HIS [□ 36] CHVRC.
MILLES : ORMES 1604 ℭ ℜ.
(Diam. 32 in.)

4. WILL DRAKE THO HENSON CH : WARDENS HEN : PENN FVSORE 1710.
(Diam. 35½ in.)

5. VITAM METIOR MORTEM PLORO.
(Diam. 40½ in. Clapper gone; no rope.)

The Inventory from this parish in 1552 is imperfect. The following can be read:

"Itm̃ one bell clapper & small gynnes belongyng to a chyme.
It' ij sacrynge bellꝑ stolne."

I suppose the founder intended to refer on the 4th bell [Milles : Ormes] to one of the family of Elmes, a family resident here, and owners of the Manor for several generations.

At the Death-knell three tolls are given for a male, two for a female, on the three sound bells before the knell on the 4th bell.

On Sunday the 1st bell is rung at 7 a.m., the 1st and 3rd at 9 a.m. For Divine Service the three sound bells are chimed, after which the Sermon-bell (4th) is rung.

WATFORD.

SS. PETER AND PAUL. 6 BELLS.

1. CANTATE DOMINO CANTICVM NOVVM H.B. 1695.
(Diam. 30 in.)

2. ABR RUDHALL OF GLOUCESTER BELLFOVNDER 1712.
(Diam. 32 in.)

3, 4, 5. HENRICVS BAGLEY ME FECIT 1695.
(Diams. 34, 36, 38 in.)

6. RECAST 1820.
(Diam. 43 in.)

The 2nd and 6th bells were previously inscribed:

2. Henricvs Bagley me fecit 1695.
6. Sum Rosa pulsata mundi Maria Vocata Sancte Petre : H : B : 1695.*

A bell is rung daily at noon.

At the Death-knell three tolls are given for a male and two for a female, on all the bells, thrice repeated, making in all fifty-four tolls for the one, and thirty-six for the other.

On Sunday the 1st bell is rung at 7 a.m. and the 2nd bell at 9 a.m. For Divine Service the tenor is rung (excepting when the Holy Communion is to be administered), then the bells are chimed, after which the 1st bell is rung for five minutes before the Service begins.

WEEDON BEC.

S. PETER. 5 BELLS.

1, 2. THOMAS GUDGIN JOHN SMITH CHURCHWARDENS H. BAGLEY MADE ME 1745.
(Diams. 30, 32 in.)

3. THIS BELL WAS GIEVEN BY WILLIAM BLACKLEY ONE OF THE CAPITALL BVRGESES OF THIS CORPORATION 1665. H. [⌂ 59] B.
(Diam. 34 in.)

4. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1624 [⋃ 1.]
(Diam. 37 in.)

* *Bridges' MSS.* (Bibl. Bodl. EE. 1, 121.)

5. *TAYLOR & SONS FOUNDERS OXFORD* 1822.
(Diam. 41 in.)

In 1552 "Wedon becke" possessed "iiij bellꝑ in y^e^ steple & a sanct' bell."

The 1st, 2nd, and 5th were previously inscribed:

1. Cantate Domino canticvm novvm 1669.
2. Hac date Deum qui nos ac dicit ego tuorum 1601.
5. Thomas Billing and Thomas Clevely churchwardens 1669.

In 1700 a Priest's bell was here without inscription.*

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

For Divine Service the bells are chimed after which the treble bell is sounded.

A small bell called "Tantony" (see p. 138)—the Saints' bell mentioned by Bridges—was, eighty years ago, rung before the commencement of Divine Service. The treble bell is now used instead.

There is a tradition that the tenor bell came here by mistake, being intended for a church in Warwickshire.

WEEKLEY.

S. MARY THE VIRGIN. 5 BELLS.

1. W : AND J : TAYLOR FOUNDERS OXFORD : 1832.
(Diam. 28 in.)
2. W : AND J : TAYLOR FOUNDERS *OXFORD AND* BIDEFORD DEVON : 1832.
(Diam. 29 in.)
3. . . . . CHURCWARDEN JOSEPH EAYRE FECIT 1771.
(Diam. 31 in. Partly filed off.)

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* *Bridges' MSS.* (Bibl. Bodl. EE. 5, 99.)

4. ✠ ƨERVE GOD 1615.
(Diam. 34 in.)
5. IHƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1628 [ꝟ I.]
(Diam. 37 in.)

At the Death-knell thrice three tolls are given for a man, thrice two for a woman, and three single tolls for a child.

On Sunday a bell (or two) is rung at 7.30. For Divine Service four bells are chimed with the tenor "rung in," after which the tenor is rung as a Sermon-bell.

WELDON.

S. MARY. 6 BELLS.

1. NULLI SECUNDUS HENRY PENN FUSORY 1710.
(Diam. 25 in.)
2. I PRÆ SEQUAR. HENRY PENN FUSORY 1710.
(Diam. 27 in.)
3. FELICES TER ET AMPLIUS HENRY PENN FUSORY 1710.
(Diam. 29½ in.)
4. LINGUÆ NOS PENES SUNT QUIS NOBIS CONTRADICAT 1710.
(Diam. 31 in.)
5. ORDINE QUISQUE SUO. JOHN SPRIG JONATHAN PHILIP CHURCHWARDENS 1710.
(Diam. 34½ in.)
6. HENRY GOODE RECTOR HENRY PENN FUSORE FINIS CORONAT OPUS 1710.
(Diam. 39 in.)

The Rev. Henry Goode was instituted Rector in 1684.

The Curfew is rung at 8 p.m. from Michaelmas to Lady-day.

A bell is rung daily at noon; formerly in addition to this a bell was rung daily at 4 a.m.

The Pancake-bell is rung on Shrove-Tuesday at 11 a.m.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

On Sunday first and second peals are rung at 8 a.m. and 9 a.m.

'For Divine Service the bells are chimed, after which the tenor is tolled, and that for a longer time than usual when there is to be a celebration of the Holy Communion.

WELFORD.

S. MARY. 5 BELLS.

1. HENRY BAGLEY MADE MEE 1699.
(Diam. 29 in.)
2. JOHN TAYLOR & CO. LOUGHBOROUGH A.D. 1859.
(Diam. 31½ in.)
3, 4. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1633 [▽ 1.]
(Diams. 34, 38 in. The 4th is dated 1638.)
5. EDWARD ASTILL AND RALPH MIERES D. ANNO DMI 1638 [▽ 1.]
(Diam. 41½ in.)

The second bell was previously inscribed:

Cum Cum and prea 1595 [▽ 1.]

The Rev. Edward Astill was Vicar here from 1610 to 1629, and the Register shows that in 1603, Edward Astill, the son of Francis Astill, was baptized. This Edward Astill was most likely the donor of the tenor bell, together with Ralph Mieres, of a family equally well established in the place. The before-mentioned Vicar "Edward Astill did cause the diall to be set upon Mr. Saunders' Chancell to directe the clocke keeper to set it true, that passengers & ourselves may know the true time of the day & night at his own cost & charges the xxxj day of July A.D. 1624."

WELLINGBOROUGH.

S. Luke. (?) 6 Bells and a Priest's Bell.

1. THE GIFT OF SIR PAVLE PIИDER KИIGHT AИИO 1640 [∪ 1.]
   (Diam. 37 in.)
2. [+ 5] BE · YT · KNOWNE · TO · ALL · THAT · DOTH · ME · SEE · THAT · NEWCOMBE · OF · LEICESTER · MADE · MEE · 1604.
   (Diam. 37¾ in.)
3. IHS NAZARENE REX IUDÆORUM FILI DEI MISERERE MEI + O O O GLORIA DEO SOLI ANNO DOM 1729. O
   (Diam. 40½ in.)
4. THOS HOLME VICAR JOHN PENDR [ED] RICHARD BARKER CHURCH-WARDENS.
   ·:|:· ISLIP EDMUNDS LONDON FECIT 1764.
   (Diam. 44½ in.)
5. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1620 [∪ 1.]
   (Diam. 48 in.)
6. TO CHVRCH THE LIVEIИGE I DOE CALL THE DEADE TO GRAVE I SVMMOИ ALL THOMAS IOИES [∪ 1]
   [+ 17] PAULE DENNET SACARYE HOBSONN THOMAS WORLIDGE RICHARD HILLAPS CHRVCHWARD 1639.
   (Diam. 54 in.)

Priest's Bell:

RICHARD TOMLIN CHVRCHWARDEN HEN PENN MADE ME 1708.
(Diam. 20 in.)

Sir Paul Pindar, Knight—the donor of the 1st bell—was a native of Wellingborough. He was sent as Ambassador to Turkey in 1611, where

his kindness and good qualities were highly esteemed by a young neighbour (apparently in his suite) from his own county, Laurence Speght, who upon his tombstone formerly existing in the ancient, but since destroyed, church of Clapton, was made to say:

. . . . . .

And me to Turkey where the noble care
Of Sir Paul Pindar Lord Ambassader
Did feed me, clothe me, breed me, and provide
A large subsistence for me till I dyd
Which I enjoyed as contentedly
As he did give it me affectionately
But that which did transcend all that he gave me
His godly life example was to save me.

Sir Paul Pindar upon his return to England was knighted by James I. He expended large sums upon the restoration of S. Paul's Cathedral, and afterwards, at different times, assisted Charles I. with considerable sums of money. He was a liberal benefactor to Wellingborough Church, for in addition to giving the 1st bell in 1640, he had previously (in 1634) presented a fine set of silver Communion Vessels, weighing 257 oz., a full record of which was entered in the Parish Register. He died in London in 1650, and was buried in S. Botolph's Church.

The Rev. Thomas Jones, whose name is upon the tenor bell, was (says *Bridges*) Vicar here in the rebellion. He was violently ejected at the age of seventy years, hurried in a very brutal manner to Northampton, and detained three months in custody with hardly a sufficient sustenance for his support. After his dismissal he returned to his cure, but was apprehended and carried prisoner a second time to Northampton, where by the inhuman treatment he met with he soon after died. He was esteemed a learned good preacher, and of an unblamable life.*

* *Bridges*, vol. ii. 151, 153, 372.

On the north wall of the Belfry are recorded the names of six ringers.

"These were y^e^ first then with a nod
That on these bells learn'd
GRANDSEIR BOB
1741."

There have been chimes here for many years. In the forty-second year of Queen Elizabeth a portion of the surplus money of the Feoffee Charity was applied to the purpose of introducing new chimes. As their supposed use is somewhat curiously set forth in the document authorizing the expenditure of the money it is here quoted:

> Also we appoynte for the newe chymes in the Church (& other charges about the church) so that the same be sett in notes after the best manner of a tune, discreetly to be considered upon & amended from the foolish tune now in use—£4 in regard to the same chymes going at the end of foure hours & especially in the night season is by the grace of God, a severall warning for the vyllage to have better regard to the fyres for to avoid casualties, & a tyme to prevent disorderly persons at due tymes to avoyd unlawful gaming, stealing & disorders in the night, and a tyme for to know when apprentices shall aryse & goe to their rest indifferently betwene them & theyre maisters, and other good considerations w^h^ we think is for the common benefit of the parishe of Wendlingburghe—and other payments for the repayre & about the church we appoynte the same four pounds.*

These chimes still play at 3, 6, 9, and 12 o'clock. The following are the tunes:

Sunday: Old 18th Ps.—Great Milton Tune. "O God my strength and fortitude."

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* Quoted by Cole *Hist. of Wellingborough* (1837).

Week-days: 1. Turkish March.
2. "How pleasant is expression."
3. "Henrietta."

The Sunday tune is commenced at noon on Saturday.

The Curfew, which was formerly rung at 8 p.m. from Michaelmas to Lady Day, has been recently discontinued. So has the Midday-bell, which used to be rung at 1 p.m.

The Pancake-bell (the 4th) is rung on Shrove-Tuesday.

A Harvest-bell was formerly rung here at 4 a.m. to call the reapers and labourers to work. It was a rule at some of the farm houses to give the men who should arrive there before the bell ceased ringing a pint of beer, which was of course forfeited by those who did not arrive in time.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, before and after the knell, which is rung on the tenor for adults and on the 5th bell for children.

At Funerals the tenor bell is tolled for fifteen minutes. Cole, speaking of the custom forty years ago, says: "In some cases it is usual to chime the corpses of elderly people to the grave; when this is done it is the custom to toll the bell until the funeral procession arrives in sight, and then to commence chiming."

On Sunday the 1st bell is rung at 7 a.m., the 1st and 2nd at 8 a.m. For Divine Service the bells are chimed and sometimes the tenor is raised as (I suppose) a Sermon-bell. The Priest's bell (which hangs in one of the windows of the spire) is always sounded when the time for commencing the Service has arrived, and continues until the clergyman leaves the vestry. At the close of Morning Service the 1st bell is rung, and at 1 p.m. two bells are rung, excepting on the Sundays when there is a midday Celebration of the Holy Communion. On those occasions the ringing of the single bell is omitted, and the two bells are rung at the close of the Office whether it be one o'clock or not.

The 1st bell is rung as a summons to certain Vestry Meetings, and the tenor is rung on 5th November as a summons to the Court of the Lord of the Manor.

For a doggerel on these bells see p. 148.

WELLINGBOROUGH.

ALL SAINTS. 1 BELL.

There is one small modern bell in a cot between the Nave and the Chancel, very lofty and inaccessible.

WELTON.

S. MARTIN. 5 BELLS.

1. ADDED TO THIS PEAL BY VOLUNTARY CONTRIBUTION 1823 W : & J : TAYLOR OXFORD FECERUNT.
(Diam. 33 in.)
2. GOD SAVE THE KING 1629 [▽ 1.]
(Diam. 34½ in.)
3. RECAST BY W : & J : TAYLOR OXFORD ANNO : 1825.
(Diam. 36½ in.)
4. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1629 [▽ 1.]
(Diam. 39½ in.)
5. CVM · SONO · SI · NON · VIS · VENIRE · NVNQVAM · AD · PRECES · CVPIES · IRE 1629 [▽ 1.]
(Diam. 42½ in.)

In 1552 there were "iij bellꝙ in yᵉ steple & a sanct' bell."
The present 3rd bell was previously inscribed:

Celorvm Chrste platiat tibi Rex sonvs iste : 1629.*

A bell is rung daily at 5 a.m. from Lady Day to Michaelmas, and at 6 a.m. from Michaelmas to Lady Day; also at noon and at 8 p.m. (Curfew).

The Pancake-bell on Shrove-Tuesday is lately discontinued.

At the Death-knell three tolls are given for a male, two for a female, before the knell.

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* *Bridges' MSS.* (Bibl. Bodl. EE. 1, 107.)

The tenor bell is tolled before a Funeral and rung after.

On Sunday the 1st bell is rung at 8 a.m., the 1st and 2nd at 9 a.m. For Divine Service the four first bells are chimed and (when a Sermon) the tenor rung in.

WERRINGTON.

S. JOHN BAPTIST. 2 BELLS.

1. Blank.

(Diam. 21 in.)

2. Blank.

(Diam. 21½ in.)

In 1552 there were "in the steple ij bellꝭ and a sanctus bell."

The present two bells (which hang between the nave and chancel in a stone cot enclosed in wooden turrets) are most difficult of access. They look ancient and are taller than usual—the 1st is 19 in. and the 2nd 22 in. high, exclusive of the cannons—but they bear neither inscription nor stamp of any kind.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, on the 1st bell before, and on the 2nd bell after the knell.

WESTON-BY-WELLAND.

S. MARY THE VIRGIN. 5 BELLS.

1, 2. J. TAYLOR & Co FOUNDERS LOUGHBOROUGH 1865.

(Diams. 24, 25¾ in.)

3. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1616 [▽ 1.]

(Diam. 25 in.)

[▽ 1]

4. [+ 48] GOD SAUE THE QUEENE 1598.

(Diam. 27¾ in.)

5. TOBIE ИORRIS CAST ME 1662.
(Diam. 30½ in.)

Prior to 1865 there were only three bells.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

At Funerals a bell is rung an hour before the interment to summon bearers, &c.

On Sunday there is a short chime at 8 a.m. For Divine Service the bells are chimed (by a chiming apparatus) after which a single bell is sounded till the service commences.

WESTON FAVEL.

S. PETER. 5 BELLS.

1. CANTATE DOMINO CANTICVM NOVVM 1683.
(Diam. 28 in.)
2. WILLIAM HARVY RECTORIS HENRY BAGLEY MADE MEE 1683 O O O O
(Diam. 29 in.)
3. MATHEW BAGLEY MADE MEE 1683 O O O O
(Diam. 30¾ in.)
4. JOHN HONNOR AND ABRAHAM MVMFORD CHVRCH-WARDENS 1683.
(Diam. 33¾ in.)
5. JOHN HOW RICHARD GOLDBEE CHVRCHWARDENS HENRY PENN MADE ME 1707.
(Diam. 37½ in.)

In 1552 there were "iij bellꝭ and a sant' bell."

The Rev. William Harvey (or Hervey) was instituted Rector 14th April, 1677. With this he also held the living of Collingtree, and died, Rector of both parishes, 3rd December, 1736.*

* See Baker, vol. i. p. 76.

The bells were rehung in 1808 by J. Over of Rugby.

At the Death-knell thrice three tolls are given for a man, thrice two for a woman, twice three for a boy, twice two for a girl.

On Sunday the 2nd bell is rung at 7 a.m. For Divine Service the bells are chimed, after which the 1st bell is rung. After Morning Service the 3rd bell is rung.

On New Year's Eve the old year is rung out with a muffled peal.

WHILTON.

S. ANDREW. 6 BELLS.

1. AT PROPER TIMES OUR VOICES WE WILL RAISE IN SOUNDING TO OUR BENEFACTORS PRAISE.
   (Diam. 28 in.)
2. RELIGION WITHOUT HYPOCRISY.
   (Diam. 29 in.)
3. LIBERTY WITHOUT LICENTIOUSNESS.
   (Diam. 30 in.)
4. MONARCHY WITHOUT TYRANNY.
   (Diam. 33 in.)
5. JOHN DUNKLEY & JOSEPH EMERY CHURCH-WARDENS.
   (Diam. 36 in.)
6. WILLIAM LUCAS ROSE GAVE THESE SIX BELLS TO THIS CHURCH.
   (Diam. 40 in.)

[All cast by Pack and Chapman, London, in 1777.]

In 1700 there were two bells and a Priest's bell. The latter had no inscription, the two former were inscribed:

Henricvs Bagley me fecit 1702.*

* *Bridges MSS.* (Bibl. Bodl. EE. 5, 109.)

The Advowson was purchased by John Rose, of Daventry, gentleman, in 1742. From him it descended to his only son William Lucas Rose, Esq. He erected the upper portion of the tower of the church, and gave the present ring of six bells, very shortly after the institution, on the 16th December, 1776, of his nephew the Rev. Wm. Lucas Holden as Rector of the parish: that gentleman afterwards possessed the Advowson and assumed the name of Rose.*

At the Death-knell three tolls are given for a male, two for a female.

On Sunday morning an early bell is rung: for Divine Service the bells are chimed.

WHISTON.

S. MARY THE VIRGIN. 5 BELLS.

1. THOMAS RVSSELL OF WOOTTON MADE MEE 1729.
(Diam. 27½ in.)
2. ABCDEFGHIKLMNOPQRS 1611 [▽ 1.]
(Diam. 31½ in.)
3. [+ 22] S ANNA [▽ 24.]
(Diam. 34½ in.)
4. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1635 [▽ 1.]
(Diam. 38½ in.)
5. CUM CUM AND PRAIG [▽ 1] 1638.
(Diam. 42½ in.)

In 1552 there was "one great bell It' one sanctus bell."

The Lordship of Whiston came into the possession of Sir Humphrey Catesby, Knight, in the reign of Henry VII. Upon his death, in 1503, it passed to his son and heir Anthony Catesby, who was then twelve years of age. This Anthony Catesby (who was Sheriff of Northamptonshire in 30 Henry VIII.) built—in conjunction with Isabel his wife, and

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* See *Baker*, vol. i. p. 234-5.

John their son—the present handsome church of Whiston. The work was completed in, or about, the year 1534. A local tradition tells that the cost of the erection of the edifice so drained Anthony Catesby of all his available money that he had none left to pay for the bells. He therefore sold a flock of sheep, and when he first heard the sound of the ring coming over the valley of the Nene to Ecton, where he dwelt, he said to his wife, "Hark! do you hear my lambs bleating?" He died in 1553.

If the tradition be true—and there is no reason to doubt it with regard to the great bell and the sanctus bell, which we find from the Inventory were hanging in 1552 (there was clearly no "ring" of bells then)—the good 'Squire of Whiston had been anticipated in his pleasant humour by Zitholf of S. Albans. He is said to have sold his flocks to supply the monastery with a belfry, and, when he afterwards heard the bells chiming out from the tower, used to exclaim, "Hark! how sweetly my goats and my sheep are bleating."

WHITFIELD.

S. JOHN EVANGELIST. 5 BELLS.

1, 2, 4, 5. J. TAYLOR & CO FOUNDERS LOUGHBOROUGH 1870.

(Diams. 26⅛, 28¼, 30⅞, 34⅛ in.)

3. J. TAYLOR & CO FOUNDERS LOUGHBOROUGH 1869.

(Diam. 29 in.)

In 1552 there were "ij littill bellꝑ in y^e^ steple."

In 1700 there were three bells *(Bridges)*.

The Death-knell rings for an hour in case of an adult, for half an hour in case of a child.

On Sunday an early bell rings at 8 a.m. For Divine Service the bells are chimed for fifteen minutes, after which the "Parson's bell" rings for fifteen minutes.

A bell is rung after Morning Service when Evensong is to be said.

WHITTERING.

ALL SAINTS. 3 BELLS.

1. [+ 65] TOBIE ИORRIS CAST ME 1681.
(Diam. 24½ in.)
2. PAVLS : TIBI : DOMINE.
(Diam. 26 in. Wheel broken.)
3. [+ 65] T HANES TOBIE ИORRIS CAST ME 1681.
(Diam. 28 in.)

In 1552 there were:

"It' iij bellꝑ and a lyttyll bell.
It' ij handebellꝑ."

During harvest a woman goes round the village ringing a handbell as a Gleaning-bell.

At the Death-knell thrice three tolls are given for a male, thrice two for a female, before and after the knell on the tenor bell; for children a smaller bell is used.

WHITTLEBURY.

S. MARY. 4 BELLS.

1. WILLIAM BAGLEY MADE MEE 1694.
(Diam. 28½ in. Cracked.)
2. GOD SAVE THE KING H.B. 1634.
(Diam. 31½ in.)
3. [+ 21 ?] VBCD [□ *] EFGH [□ *] IKꞀM [□ *]
ИOdQ W.
(Diam. 33¼ in. * Fleur-de-lys.)
4. GOD SAVE OVR KING 1628.
(Diam. 36 in.)

In 1552 there were "iij bellꝑ in the steple & a saunct' bell."

The inscription on the 3rd bell is full of blunders: the initial cross is too much corroded to give a clear cast.

A Peal is rung on the evening of the 5th of November.

WICKEN.

S. JOHN EVANGELIST. 5 BELLS AND A PRIEST'S BELL.

1. [+48] ROBERTVS SPENCER MILES BARO SPENCER DE WORMLEGHTON AD HONOREM DEI DEDID HANC CAMPANAM.
   ET EXEMPLVM ALIORVM 1620.
   (Diam. 32½ in.)
2. T. BRADBURY CHURCH WARDEN J BRIANT FECIT HERTFORD 1798.
   (Diam. 34 in.)
3. [+48] TOW HVNDRED WAIGHT WAS I BEFORE ADED TO ME WAS EYGHT HVNDRED MORE THIS IS NO ROBING OF A KIRKE BVT ACOVNTED A GOOD WARKE 1620.
   (Diam. 37 in.)
4. [+48] FOWR ARE TORNED INTO ONE YET LOSS THE CHVRCH RECEVED NONE.
   [+48] THREE HVNDRED WEIGHT WAS ADDED MORE AND PAID BY WICKENS PATRONS SCORE 1619.
   (Diam. 41 in.)
5. [+48] LAVDO DEVM VERVM PLEBEM VOCO CONVOCO CLERVM DEFVNCTOS PLORO PESTEM FVGO FESTA DECORO 1619.
   (Diam. 45½ in.)

Priest's Bell:

CHANDLER MADE ME 1686.
(Diam. 15½ in.)

In 1552 there were "iij smalle bellꝑ" and "ij hand bellꝑ."

The two ancient parishes of Wyke-Dyve and Wyke-Hamon were consolidated in 1587. Some years afterwards—in 1619—the church of Wyke-Hamon was demolished and its bells brought to this church. The church tower here had just been built by Lord Spencer, and he also then recast the old bells from both the churches into a new ring of five bells, adding much new metal. A history of the transaction is attempted to be told upon the bells.

The 2nd bell was previously inscribed like the first one. The 1st, 3rd, 4th, and 5th bells, although bearing the stamp used by the Newcombes of Leicester, have the band ornaments and letters used by Hugh Watts, and were undoubtedly cast by him.

WICKEN-(OR WIKE-)HAMON.

Prior to the consolidation of the two ancient parishes of Wike-Dyve and Wike-Hamon under the present name of Wicken there was a church here dedicated to S. James. In 1552 there were belonging to it "ij bellꝑ off iij weyght [? 3cwt.] by estymatyō." The church is supposed to have been demolished about the year 1619. There were then three bells which were removed to Wike-Dyve, or—as it is now called—Wicken.

WILBARSTON.

ALL SAINTS. 4 BELLS.

1. ·⁝· OMNIA FIANT AD GLORIUM DEI : O 1739 : GLORIA DEO SOLI :· T. EAYRE.
(Diam. 28 in.)

2. ALEX RIGBY MADE ME 1704.
(Diam. 30 in.)

3. J : SCOTT : AND : J : MARSHALL : CH : WARDENS : ALEX : RIGBY : MADE : ME : 1704.
(Diam. 32 in. Cracked.)

4. IH'Ƨ : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1639 [▽ 1.]
(Diam. 34¾ in.)

The bell-frame bears the date 1681.

The Pancake-bell is rung on Shrove-Tuesday.

At the Death-knell three tolls are given for a male, two for a female, both before and after the knell.

At Funerals the tenor bell is tolled to summon bearers, &c., as well as just before the interment.

On Sunday the 1st bell is rung at 8 a.m. For Divine Service the bells are chimed and the Sermon-bell rung. If there is no Sermon the tenor is tolled instead of rung.

The belfry floor and the bell frame are rotten and unsafe, and the bells themselves not in a satisfactory condition.

WILBY.

S. MARY THE VIRGIN. 3 BELLS.

1. AVGVSTINE LORD WILLIAM WORLIDGE CHVRCH-WARDENS 1705 HENRY PENN MADE ME.
(Diam. 29 in. Cracked.)

2. RICHARD BROOKE AND SAMVEL NICKOLDS CHVRCH-WARDENS M B 1682.
(Diam. 32 in. M. B. the initials of Matthew Bagley the founder.)

3. Sit Nomen Domini Benedictum [□ 13 ▽ 43 □ 18.]
(Diam. 36 in. Cracked.)

A bell is rung daily at noon.

The Curfew was (until the year 1875) rung at 8 p.m. daily from Michaelmas to Lady Day.

At the Death-knell the age of the deceased is tolled out after the knell.

WINWICK.

S. MICHAEL. 3 BELLS.

1. EDWARD [□ 86] RIVGTON [□ 86.] [□ * ▽ 1]
(Diam. 28 in.)

2. [▽ 20 ▽ 19 □ 18.]
(Diam. 30½ in.)

3. [+ *] MARIA [□ 10] [□ * □ *]
(Diam. 33¾ in.)

The stamps marked * are too much abraded to be decipherable.

There is no difference made for age or sex in ringing the Death-knell.

At Funerals the bells are sometimes chimed as the procession enters the churchyard.

For Divine Service the bells are chimed and the Sermon-bell is rung.

WOLLASTON.

S. MARY. 6 BELLS.

1. Blank.
(Diam. 31 in.)

2. JOSEPH WALKER & JOHN GAUDERN CHURCH-WARDENS 1806.
(Diam. 34 in.)

3. J. TAYLOR & CO FOUNDERS LOUGHBOROUGH 1868.
(Diam. 37½ in.)

4, 5. JOSEPH WALKER & JOHN GAUDERN CHURCH-WARDENS R. TAYLOR S^{T} NEOTS FECIT 1806.
(Diams. 38, 42 in.)

6. I TO THE CHURCH THE LIVING CALL AND TO THE GRAVE DO SUMMON ALL. JOSEPH WALKER & JOHN GAUDERN CHURCHWARDENS ROB^{T} TAYLOR S^{T} NEOTS FECIT 1806.
(Diam. 47 in.)

The Gleaning-bell is rung morning and evening during harvest.

A Daily-bell is rung at one o'clock, and during the winter months the Curfew is rung at eight o'clock.

At the Death-knell the tenor is tolled for a short time, then rung, after which three tolls are given for a male, two for a female, on each of the other five bells, commencing with the 5th.

The bells are rung on the "Feast Sunday."

On Sunday two bells are rung at 8 a.m. For Divine Service the five bells are chimed with the tenor "rung in" every alternate round; after which the 1st bell is rung for a few minutes.

WOODFORD.

S. MARY. 5 BELLS.

1, 5. CELORVM CHRSTE PLATIAT TIBI REX SONVS ISTE 1616 [▽ 1.]
(Diams. 34¾, 44½ in.)

2. [+ 15] R BRANE W WOTTON TOBIE ИORRIS CAST ME 1673.
(Diam. 37 in.)

3. [+ 65] THOMAS NORRIS MADE MEE 1662.
(Diam. 37¾ in.)

4. W & J TAYLOR BELLFOUNDERS OXFORD 1839.
(Diam. 39½ in.)

WOODFORD HALSE.

S. MARY THE VIRGIN. 4 BELLS.

1, 2, 3, 4. ABCDEFGHIKLMNO 1613 [▽ 1.]
(Diams. 29, 30, 32, 36 in.)

In 1552 there were "iiij bellꝭ in the steple & a sauncteꝭ bell."

This is the only instance of a complete ring of four alphabet bells I have met with.

The Pancake-bell, which used to ring on Shrove-Tuesday at 11 o'clock, is now discontinued.

The Gleaning-bell is rung at 8 a.m. during harvest.

At the Death-knell—which is rung an hour for an adult and thirty minutes for a child—three tolls are given for a male, two for a female.

On Sunday the 1st bell is rung at 8 a.m. For Divine Service the bells are chimed, the Sermon-bell rung, after which the 1st bell is rung for five minutes before the Service commences. After Morning Service the 1st bell is rung to give notice of Evensong.

WOOD NEWTON.

S. MARY. 2 BELLS.

1. [+ 65] THOMAS NORRIS MADE MEE 1640.
2. CHARLES HALL WILLIAM EXTON CHURCHWARDENS HENRY PENN MADE ME 1720.

In 1552 there were "iiij bells w^{t} a littill bell."

WOOTTON.

S. GEORGE THE MARTYR. 5 BELLS.

1. RICHARD : OLD : FRANCES : EVANS : CHURCH : WARDENS : MATTHEW : BAGLEY : MADE : ME : 1770.
   (Diam. 33 in.)
2. GOD SAVE OVR KING 1629.
   (Diam. 35½ in.)
3. HENRY BAGLEY MADE MEE 1660.
   (Diam. 37 in.)
4. [+ 81] SIMVL VENIRE FRATRES IN VNVM 1620.
   (Diam. 40 in.)

5. REVD J : P : LIGHTFOOT RECTOR T : STEEVENSON CHURCHWARDENS TAYLOR OXFORD CAMPANARIUS 1836.

(Diam. 46 in.)

In 1552 there were "iij great bellꝑ and a . . . . bell."

The Pancake-bell is rung on Shrove-Tuesday.

At the Death-knell thrice three tolls are given for a male, thrice two for a female.

On Sunday two bells are rung at 8 a.m. For Divine Service the bells are chimed and the Sermon-bell is rung, after which the 1st bell is sounded for a few minutes until Service begins.

A bell is rung to summon Vestry Meetings.

YARDLEY HASTINGS.

S. ANDREW (?) 6 BELLS.

1. FEAR · GOD · HONOVR · THE · KING ⁝ HERNY · PENN · FOVNDER ⁝ 1723.

(*Arms* ▽ *see below.*)

2. OBEY · THEM · THAT · HAUE · RULE · OUER · YOU · IN · THE · LORD · 1723.

▽

3. BEWARE · OF · FALSE · PROPHETS · WHO · COME · TO · YOV · IN · SHEEPS · CLOTHING · 1723 · O

▽

4. PRAISE · GOD · IN · THE · BEAVTY · OF · HOLINESS ⁝ HVMPHRY · BETTY · A · M · RECTOR · 1723 ⁝

▽

5. BEE · NOT · WISE · IN · YOVR · OWNE · CONCEITS ⁝ SAMVEL · WHITMEY · ROBERT · JEFFREY · CHVRCHWARDENS · 1723 ⁝

▽

6. THE · RIGHTEOVS · HATH · HOPE · IN · HIS · DEATH ⁝ THE · RIGHT · HONBLE GEORGE · EARL · OF · NORTHAMPTON · BARON · COMPTON · OF · COMPTON ⁝ 1723.

(Diam. 42 in.)

The Rev. Humphry Betty was instituted Rector in 1695; he died 1st September, 1737, aged 70 years. A mural tablet to his memory is in the chancel of this church.

The Manor of Yardley Hastings was purchased in the reign of Henry VIII. by Sir William Compton, the ancestor of George Fourth Earl of Northampton, whose arms and motto are upon each bell, viz.: [sable] a lion passant guardant, [or,] between three helmets, two and one [argent]. Motto: *Je ne cherche que un.*

The Curfew is rung daily (excepting on Sunday) at 8 p.m. from Michaelmas to Easter; a bell is also rung daily (Sunday excepted) at noon.

The Pancake-bell is rung at 11 a.m. on Shrove-Tuesday.

At the Death-knell three tolls are given on each bell for a male, two for a female.

On Sundays the 1st and 2nd bells are chimed at 9 a.m. For Divine Service the bells are chimed.

Early peals are rung on Christmas Day, Easter Day, Whit-Sunday, and the "Feast-Sunday," and midnight peals on Christmas and New Year's Eves.

YARWELL.

S. MARY MAGDALENE. 3 BELLS.

1. ℔i [55.]

(Diam. 23 in.)

2. CVM VOCO VENITE EDWARDE LISLE 1714.

(Diam. 24 in.)

3. MULTI VOCATA PAVCI ELECTI THO^{S} TILTON & EDW^{D} PEAK C : W : J : EAYRE FECIT 1754.
(Diam. 26¾ in.)

In 1552 there were "ij bell^{e} wythin the . . . . ."

The 1st bell is evidently an ancient one: it is taller, narrower, and rounder at the top than even Pre-Reformation bells generally. There are no mouldings of any kind round either the haunch or the waist, and it has consequently a singularly bald appearance. The letters ꝑi are on one side of the bell, and the ▽ on the opposite side.

Mary, one of the nine daughters of George Lynne, Esq., of the neighbouring parish of Southwick, married (*temp.* Elizabeth?) Edward Lisle, of Yarwell, whose probable descendant placed his name on the 2nd bell.

The Pancake-bell, which used to ring on Shrove-Tuesday, is now discontinued.

The Gleaning-bell is rung during harvest at 8 a.m. and at 6 p.m.

At the Death-knell three tolls are given for a male, two for a female.

YELVERTOFT.

ALL SAINTS. 5 BELLS.

1. THOMAS CORNISH AND THOMAS MORETON 1635 [▽ 1.]
(Diam. 30 in.)

2. GOD SAVE THE KING 1635 [▽ 1.]
(Diam. 31½ in.)

3, 4. IH'S : NAZARENVS REX : IVDEORVM FILI : DEI MISERERE : MEI 1635 [▽ 1.]
(Diams. 33½, 36 in.)

5. ꝟVM ꝟVM AND PRAIE 1635 [▽ 1.]
(Diam. 41 in.)

A bell is rung daily at noon.

The Pancake-bell is rung on Shrove-Tuesday.

At the Death-knell twice three tolls are given for a male, twice two for a female.

On Sunday the 3rd and 4th bells are rung at 9 a.m. For Divine Service the tenor bell is rung for ten minutes, then all are chimed for ten minutes, after which the 1st bell is rung for the same time.

Midnight Peals are rung on the eves of Christmas and the New Year.

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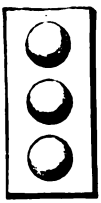

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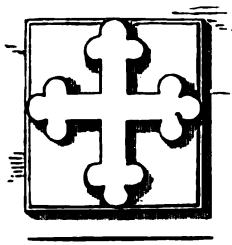

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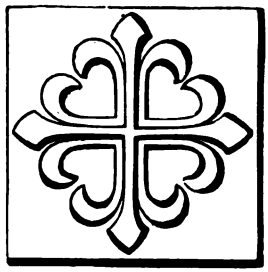

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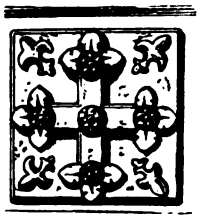

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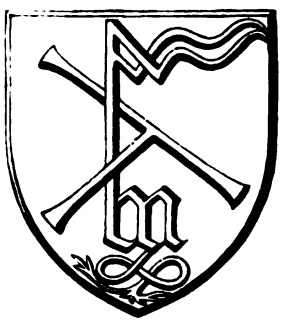

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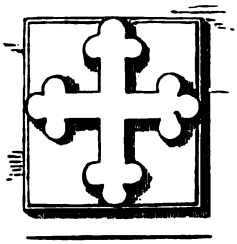

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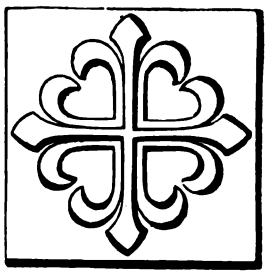

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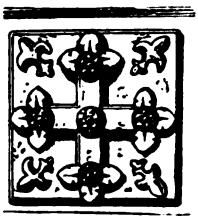

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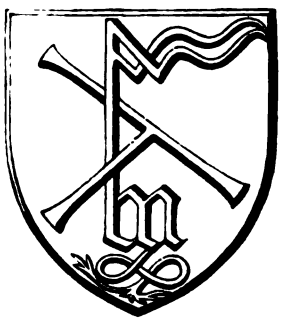

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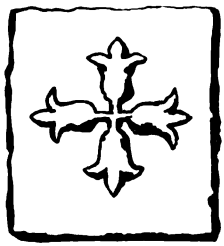

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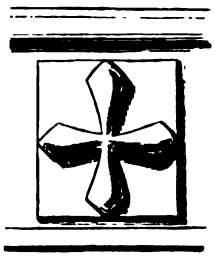

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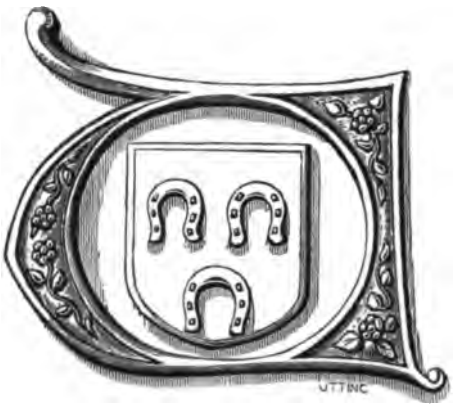

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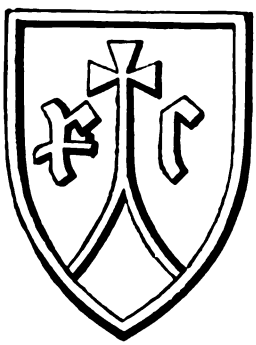

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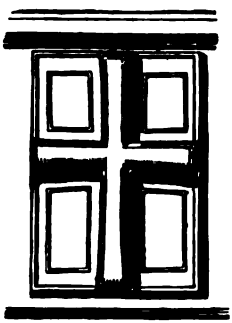

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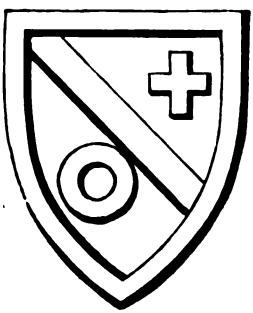

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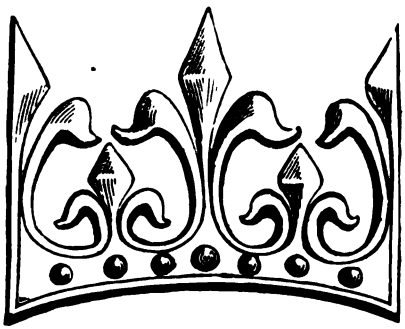

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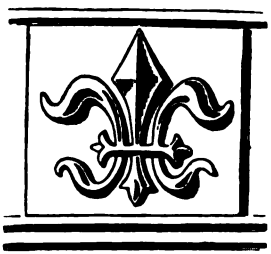

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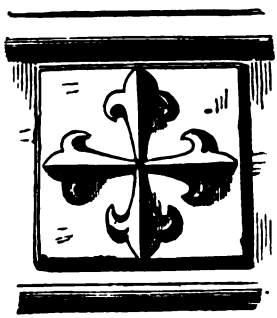

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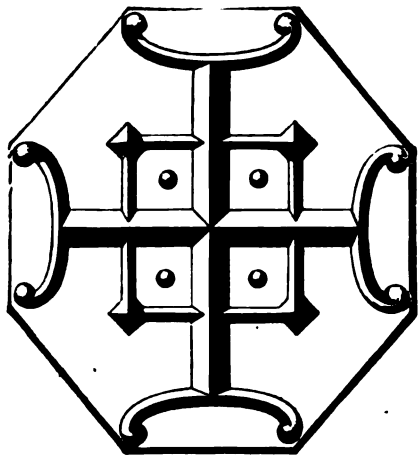

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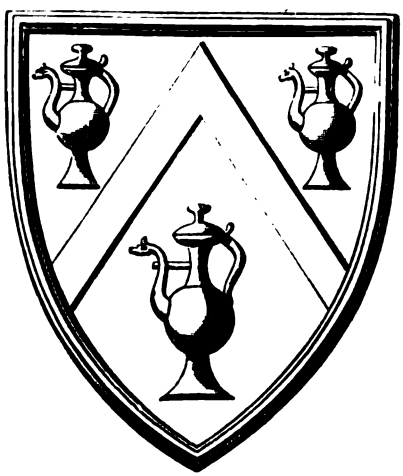

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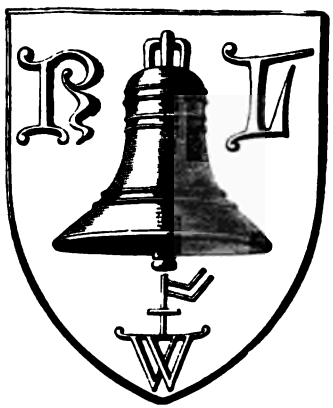

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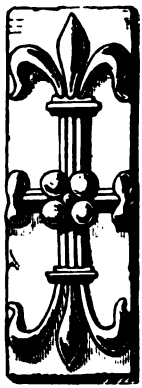

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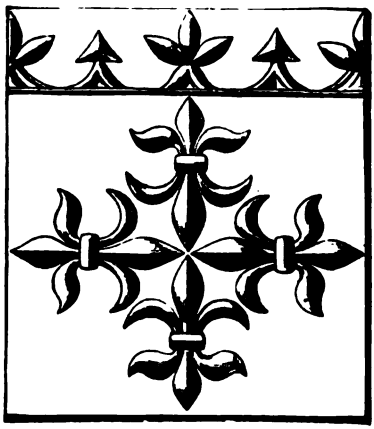

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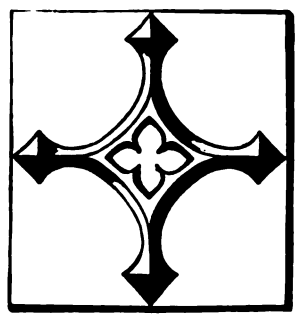

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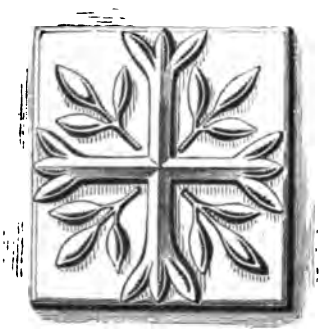

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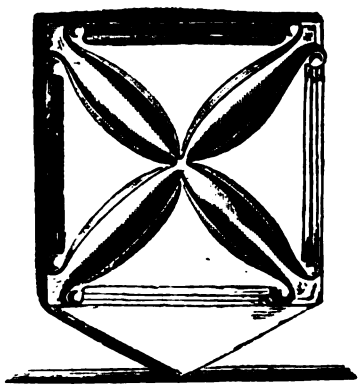

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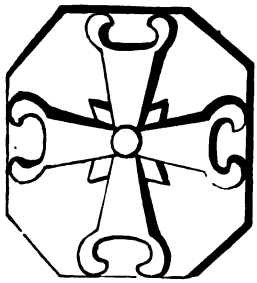

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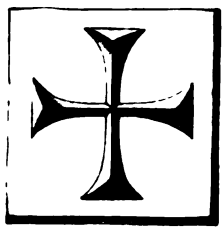

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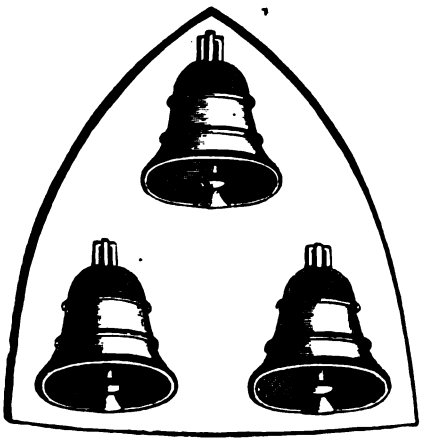

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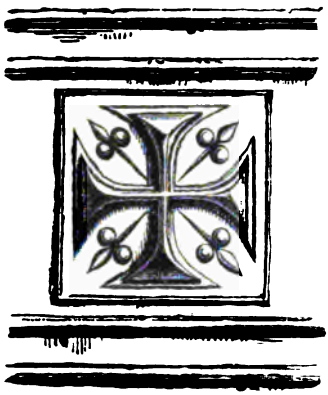

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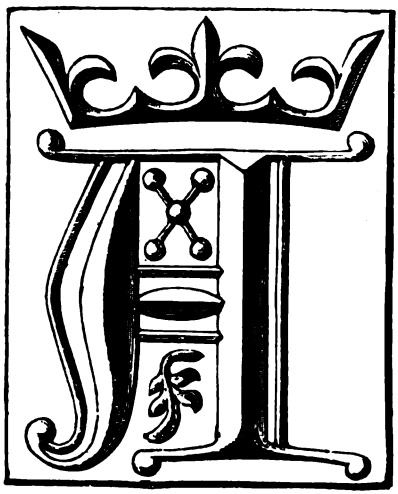

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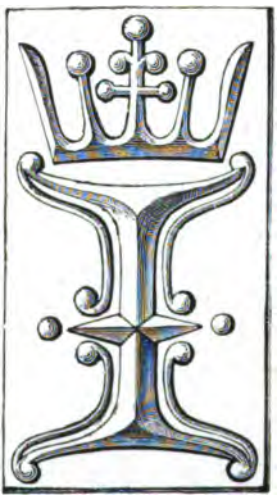

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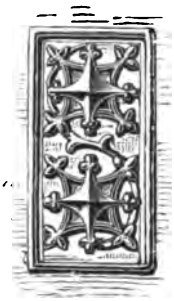

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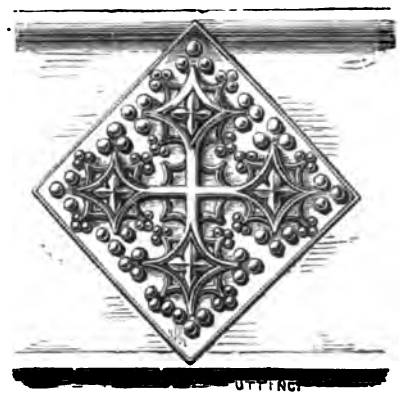

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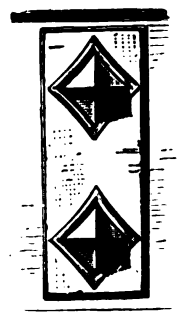

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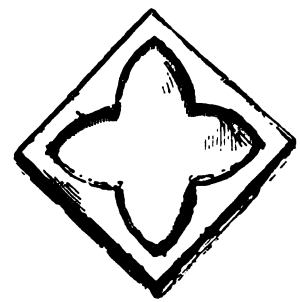

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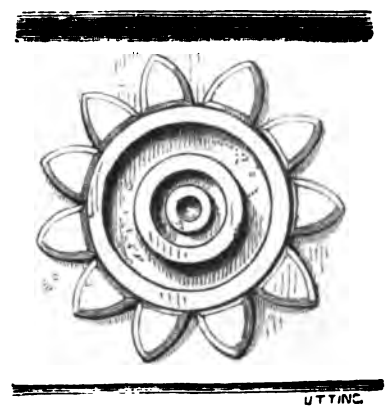

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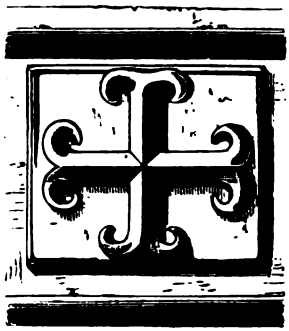

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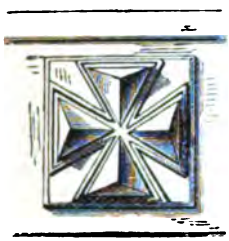

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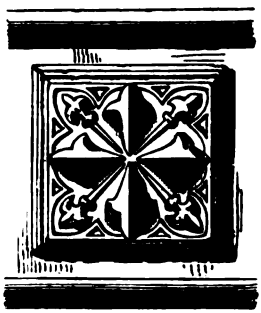

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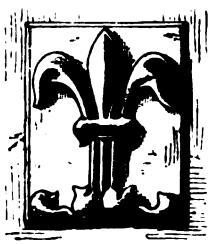

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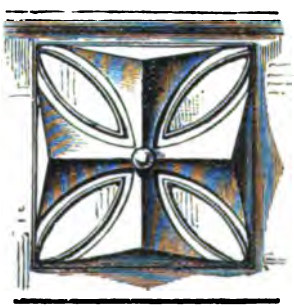

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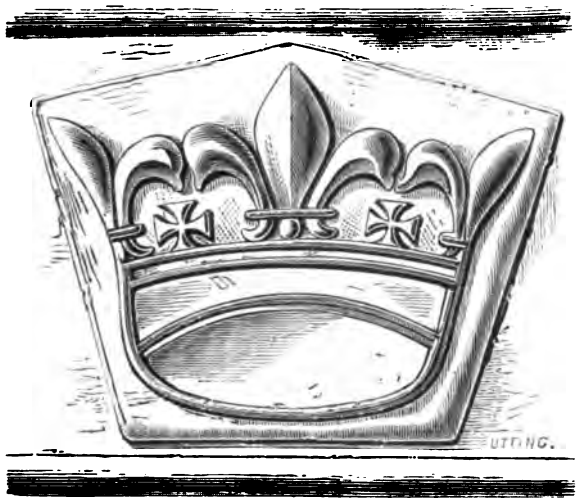

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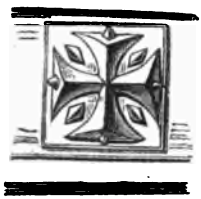

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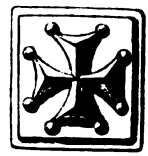

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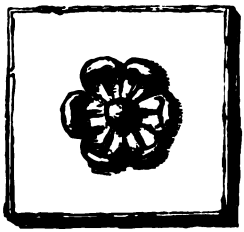

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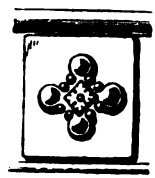

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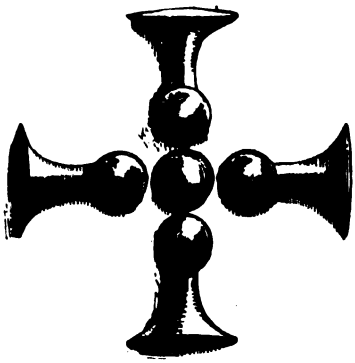

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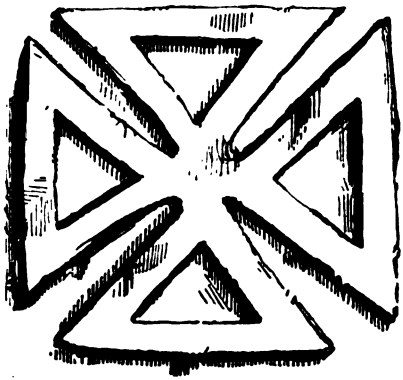

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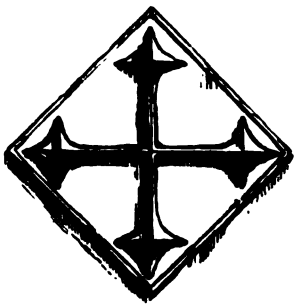

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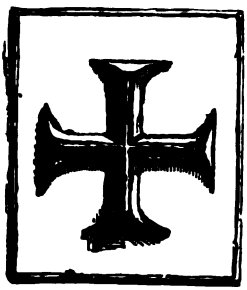

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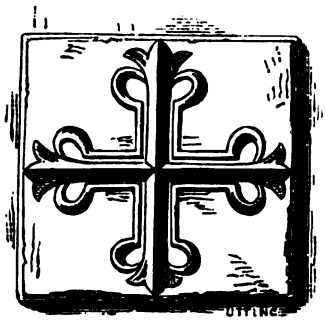

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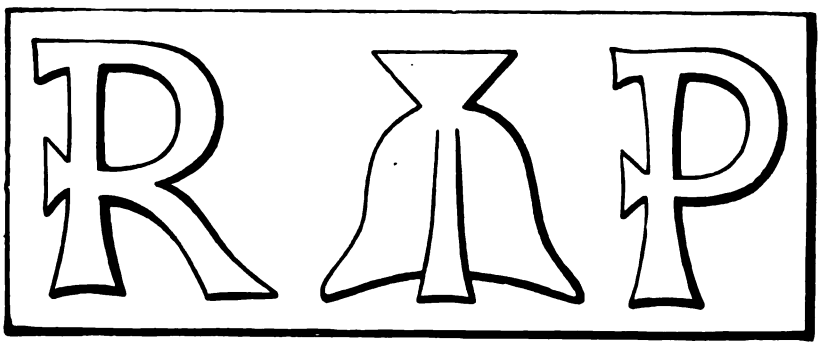

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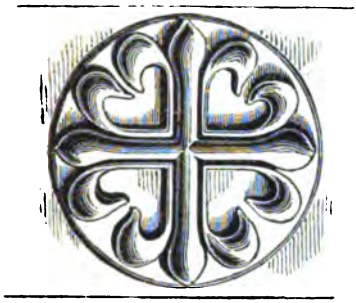

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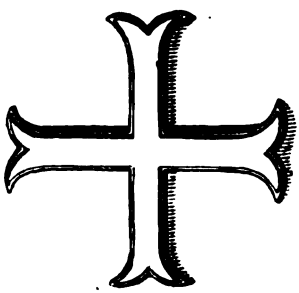

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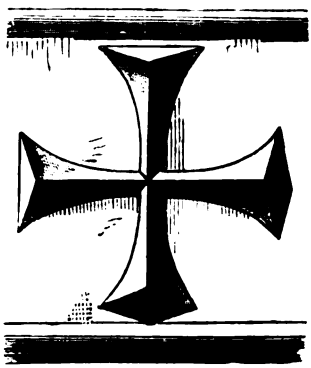

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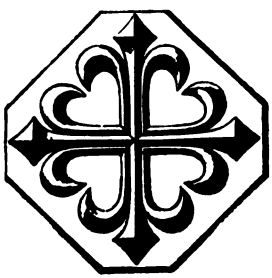

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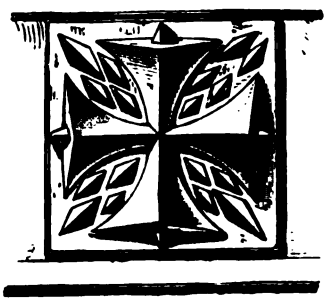

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